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THE PRIESTLY DIGNITY OF ST. JOSEPH.

I.

THE festival of the Patronage of St. Joseph, which we celebrate in the liturgy during the month of April, places the Church under the special guardianship of the Spouse of Christ's Immaculate Mother. The guardian and guide of the Holy Family during the hidden life of Jesus in the pastoral shelter at Bethlehem, or amidst the loneliness of the Egyptian exile, and in its laborious devotion at Nazareth, assumes a new dignity in the Catholic mind and heart. He becomes the leader of God's people by special commission similar to that given to Moses when the Most High laid the foundation of the Old Testament Church with Aaron as its appointed High Priest.

In the beautiful and appealing Motu Proprio of the Sovereign Pontiff, on the occasion of the fiftieth anniversary of the institution of the Patrocinium S. Joseph,[1] the protectorate of the Foster-Father of Christ is invested with a kinship to the sacred ministry, a character which makes us regard St. Joseph in the light of a Sovereign Priest. The thought is not wholly new. An old Mass formulary of the Franciscan Order [2] contains a prayer in which the priestly quality of St. Joseph's office in the Church is expressed in the following words:

Deus qui dedisti nobis regale sacerdotium, praesta quaesumus, ut sicut beatus Joseph Unigenitum tuum natum de Maria Virgine suis

[1] See *Analecta* of this issue for the Latin text of the document.

[2] From a XV century MS. of Fr. Albertus, sent to P. Adrian, conv. S. Laurentii, at Liége. Cf. Bibl. Reg. Brussels, 9598-9606.

manibus reverenter tractare meruit et portare: ita nos facias cum cordis munditia et operis innocentia tuis sacris altaribus deservire." (*Secreta.*) [3]

Among the early Christian apocryphal writings, which, while they lay no claim to divine inspiration, are nevertheless of considerable historical value as indicating current traditions and belief, we find a Coptic legend of St. Joseph. It appears to have circulated among the monophysite Christians in Egypt about the time of St. Gregory the Great. This account tells how our Lord Himself had spoken of His holy Foster-Father to His Apostles when conversing with them one day on Mount Olivet.

The legend informs us that St. Joseph was born at Bethlehem; that he was carefully trained in the knowledge of the Law; and that, while (as was the custom with members of the Jewish sacred schools) he had to learn a trade (that of carpenter), he was chosen one of the priestly band whose privilege it was to minister, though not to sacrifice, in the temple and the synagogue. This latter statement appears odd in view of the fact that St. Joseph was not of the Levitic race, but of the family of David, by reason of which royal descent he was privileged to apply for the hand of the Virgin daughter of the Son of Jesse. She, according to a similar tradition, had been serving among the maidens of Davidic lineage, in the temple courts of Jerusalem. We shall see, however, that this difficulty finds a ready solution in the authentic history of Jewish tradition.

The above mentioned account goes on to say that, when the time came for the Maiden of Nazareth to return to her home because espousals was a sacred duty for every Jewish woman, implying as it did the possibility of election to be the mother of the Messias, the High Priest issued an edict calling for descendants of the house of David, who, by right of precedence or affiliation, had a claim to the hand of the daughter of Joachim and Anna, of the tribe of Juda. Among those called was Joseph, son of Jacob in the line of David, and of Heli in the legal order.

[3] Lord, who hast given to us a royal priesthood, grant that, as St. Joseph was privileged to have reverent converse with, and carry in his hands, Thine only-begotten Son, born of the Virgin Mary, so may we be made to serve at Thy altar with clean heart and pure hands.

In the present instance the choice is surrounded with unwonted solemnity; for the venerable matron Noemi at the temple had told wondrous things about the maiden from the north who had been under her care for nigh on to twelve years. The priests in council, representing the twelve tribes, remember how Aaron had been selected by the "lot of the rods" to vindicate the Levitic inheritance of a sacred right. Someone proposes that, as this was a question of Davidic succession, the applicants for the hand of this Hebrew Virgin be tested in similar manner. The ministers of the temple are thus merely casting lots in the more solemn fashion; since the "rod" called "rod of God"[4] was a common symbol of divinely indicated inheritance. The House of Jacob itself is called "the rod of the inheritance of the Lord";[5] that is, the tribe or people which the Lord has chosen for his own, like an inheritance. And the "root of Jesse" has the same meaning. Of all this the Jewish Church kept record by enshrining in the Tabernacle the rod of Aaron, which had miraculously blossomed to prove God's choice of him as his special minister and sacred guardian. It meant too that God, having thus made His immediate choice, would keep, direct, and govern, like a faithful Pastor, His chosen flock. Of this we have a beautiful reminder in the twenty-second Psalm. The mode then of looking for the blossoming of branches, as symbols of the Divine Overseeing, had nothing strange in it, unless in so far as it was only used on greatly important occasions to manifest the implicit faith of the children of God, when, if it had been a question of doctrine or law and not of election by the voice of the priestly council, the High Priest would have consulted the Urim and Thummim, thus using the privilege of his personal infallibility.

Now follows the scene familiar in the history of Christian art, of the actual espousals as the result of the choice of Joseph of Bethlehem to espouse the Maiden of Nazareth. Raffael's copy of Perugino's "Spolalizio" is typical in its spiritual conception, as well as in its historical expression. The older Umbrian master had placed the figure of Our Lady to the left

[4] "Virga quae erat in conspectu Domini"; Num. 20:8-10.—Virga de radice Jesse; Isa. 11:1.—Virga haereditatis ejus; Jer. 10:16.

[5] Exod. 19:5.

of the High Priest who blesses the nuptial rite. So had it appeared in the fresco of Fra Angelico. But as the latter had been improved upon by his contemporary, Fouquet, the painter of miniatures, so did Raffael, the youthful pupil, improve the design of his Urbino master. For he realized that the espousals in the case of St. Joseph assigned to him a position second to that of the Holy Ghost who had already claimed the Virgin daughter of Sion as His Bride and overshadowed her with the Cloud that was to distil salvation to mankind through the Incarnate Word. Thus the symbolical attitude of the Bride, who in the ordinary nuptial ceremony receives the ring, token of eternal bond, upon the fourth finger of her left-hand (because that finger was of old believed to be bound by a nerve ligature which led directly to the heart), is here reversed. The Immaculate Heart of this maiden is already bound to the Hand of God; and St. Joseph, who becomes her protector on earth, takes second place as the future Foster-Father of the Son of God born of the Virgin Mary. Hence the ring is placed by him on her right-hand.

In each of the pictorial representations mentioned a prominent part is given the disappointed swains who break their dry rods as if in despair. Youth, beauty, wealth, added to the pride of Davidic aristocracy, are overshadowed by the simplicity and modest fidelity to the will of Jahwe, on the part of the maturer son of Jacob, adopted by Heli, the "homo justus" of the Old Law who combined every inner virtue with the observance of the sacred statutes of the priestly race of Israel.

Was there in this choice, by which the vocation of St. Joseph to become the guardian of the Divine Tabernacle and its Real Presence was determined, any indication of his priestly character, quite apart from that which our affectionate interpretation of his pastoral office over the Holy Child and His holy Mother indicates? A modern painter, Edward von Steinle, disciple of Overbeck, and full of that deep and sincere appreciation of the spiritual and typical meaning of Old Testament figures, has left us a painting in which Aaron the brother of Moses stands wrapt in prayer before the Ark of the Covenant. Beside him are the golden patens with the wheat offering, the showbreads of the Tabernacle, and the bowl of

burning incense. Leaning against the side of the ark are the rods which are to determine the divine choice of him who is to offer incense before the Most High. As the cloud from the censer rises, one of the rods begins to bloom a lily, and above it there rises a vision of the Immaculate Virgin Mother, as in a halo, amidst the Cherubim upon the Mercy Seat of the Holy of Holies.[5a]

In the apocryphal story of the Ethiopic "Historia Joseph fabri lignarii", to which I have referred, St. Joseph is similarly represented as a priest before the Ark, over which hovers the vision of the *Immaculata*. It did not offend the ancient writers that the chaste Spouse of the Immaculate Mother of Christ should there be called a widower, for under the Hebrew dispensation marriage was the God-ordained expression of the Messianic hope. It is only with the New Law, of which Mary was the first fruit, that virginity assumed its superior dignity. And St. Joseph was the first to foster and to guard this virginal state, without casting a blemish upon the sacred alliance of marriage sanctioned in our first creation in Paradise. Withal, the spontaneous love of chastity which has thence sprung in the Christian heart likes also to think of the holy Protector of the Divine Family and of the Church Universal as the Virginal Spouse of Mary Immaculate. The lily of St. Joseph blooms in the "hortus conclusus" of our new Paradise, aside of the lily of the Annunciata.

But what of the priestly dignity of St. Joseph which the ancient story asserts? Is it compatible with the Scriptural history that the sons of Aaron, descendants of the tribe of Levi, were alone to be the ministers of sacrifice in the Sanctuary and the Temple? St. Joseph was, as we have seen, of the tribe of Juda, whence David and the Christ, through the Virgin, that was to spring from the root of Jesse.

There is a passage in the second Book of Kings (II Sam. 8: 18) in which the sons of David are stated to have been priests, not in the generic sense, but as designating a quality of temple service performed by them. "Filii autem David sacerdotes erant"; so reads the Vulgate text translated from the Hebrew by St. Jerome. Our English versions translate

[5a] This thought is expressed by some of the early Christian artists who picture a dove as issuing from the rod and flying heavenward.

indeed, "The sons of David were the Princes," and the Protestant as well as the new Jewish version make it "chief rulers" and "chief ministers," instead of "princes" or "priests". There is a precedent for this variation in the Septuagint, which translates the Hebrew *cohinim* by αὐλάρχαι. Commentators explain the term as being indicative of an office which supplied certain royal functions, just as the priests supplied the functions of God. The ones were vicars of the King, in the sense in which priests act as vicars of the Deity by interpreting His commands. Yet the distinction hardly holds. The Book of Kings speaks of Sadock and Achimelec as chiefs of the priests who ministered respectively in Gabaon (the Tabernacle) and in Jerusalem where the ark was placed. There must have been others to whom the name of priests in the Hebrew terminology is so applied. Other passages in the Books of Kings clearly imply this. Thus, although it was expressly ordained (Numb. 16:40) that no one who was not of the seed of Aaron should burn incense in the Holy place; and the High Priest Azarias threatens Ozias, the king, because the latter assumes to himself the prerogative of the sons of Aaron by attempting to burn incense as sacrifice in the tabernacle (II Paralip. 26:18), yet we find Solomon, the son of David, offering sacrifice before the Ark, and this with approval (I Kings 3:15). Similarly we meet members of the Davidic family wearing the priestly ephod which, according to the same authority, is the special badge of the Aaronic family.[6]

The word *Cohen*, which in its original form signifies priestly ministration, is then repeatedly applied to the descendants of David. Evidently they are admitted in some way to the rank of priests in the Temple. Without entering here into the details of that service, we may accept the suggestion of recent commentators that, while the sacrificial priesthood was confined exclusively to the descendants of Levi—that is, to the Aaronic priesthood established by the Law of Moses—there was a division of the priestly Temple service assigned to members of the House of David, since he himself had organized the hierarchical order with their serial duties in the Tabernacle at Jerusalem. This service was confirmed by Solomon when he

[6] Cf. I Kings (Sam.) 22:18 and II Kings (Sam.) 6:14.

had built the Temple according to the design of his father. It appears then that there were in the Temple at Jerusalem and at the various centres of Hebrew worship, from the time of David down to the Hasmonian period, two classes of priests: one, to whom were assigned the duties of offering holocausts, the other, whose duty was chiefly administrative and to whom belonged the offices of ordering the details of the liturgy, as well as the task of instructing, providing, and maintaining the fabric of the temple. When we read therefore in the apocryphal Life of Joseph that he lived in the temple and that he was a priest, we find the statement quite in accord with the customs of the Hebrew worship as sanctioned by the Sacred Scriptures and the rabbinical traditions, even though we may not attach any historical value, much less an inspired origin, to the apocryphal source which informs us that St. Joseph, the Bethlehem Carpenter, was, before his election to the guardianship of Our Lord and His Blessed Mother, engaged in the sacred service of the temple, and that he enjoyed the office and honor of a priestly administrator in the sanctuary of the Most High. Like the Immaculate Mother of Christ herself, he received his training in the courts of the Tabernacle, a duly deputed minister of the Messianic Church, of which to-day he is honored as the supreme Patron and Protector.

II.

In tracing St. Joseph's priestly dignity as a son of David, under the Old Law, a number of interesting details suggest themselves. They offer sidelights to the fact, and enhance our appreciation of the dignity of the Saint as Patron of the Universal Church. If we may look upon the Foster-Father of our Saviour as the supreme administrator of the affairs entrusted on earth to the Vicar of Christ, we spontaneously look for certain symbols which give definite expression to that dignity and office. We have been accustomed to picture the Spouse of Mary and the Guide of the Holy Child with the Divine Infant on his arm, and with the lily-blooming staff in his hand. That tells us of the power and virtue which his close relation to Jesus and his purity exercise. It teaches the priest to seek his intercession and to imitate his chaste devotion in protecting the new Ark of the Covenant with its immaculate Treasure. But there is further

matter both for meditation on the part of the Christian priest and for the Christian artist in certain attributes of the sacerdotal dignity to the Protector and Guide of the Catholic Church. As supreme administrator of the priestly office, we should expect to find our High Priest girt with the symbol of sacerdotal chastity and endowed with the emblems of authority which of old were bestowed upon rulers divinely appointed. Such are the staff and the ring of vice-regal power, tokens of episcopal or pontifical dignity.

Now it happens, whether by accident or by a special Divine Providence, which manifests itself in the history of popular devotions in the Church, that among the sacred relics especially honored by the piety of the people, there are three that are intimately connected by a centuried cult with our devotion to St. Joseph. These three relics are the Cincture, the Staff, and the Ring of the holy Spouse of the Virgin Mary. Let me say a few words about each.

Among the records which antedate the close of the thirteenth century and which embody the older traditions on our subject there is an account of a treasure brought to France by the Lord de Joinville on his return from Palestine about 1254. During his five to six years stay in the Holy Land, part of which he spent at Nazareth, he obtained from an ancient shrine there, built by the early Christians, a reliquary with the inscription

Hic est Cingulus quo cingebatur
IOSEPH Sponsus MARIAE

The casket of silver filigree contains a flat hempen girdle of greyish color. This cincture measures about nine feet in length and an inch and a half in width. At the end there is an ivory hook and a corresponding loop at the other end. Sire de Joinville had a chapel built for the relic, which forms part of the beautiful church of St. Laurence on the demesne and town of Joinville. Here the proprietor was also buried according to his express desire close to the relic. As to the character of de Joinville, who was a close friend of St. Louis of France and who had joined him in his Crusade for the delivery of the Holy Sepulchre, we have ample testimony, not only to his piety and chivalry, but to his good sense and sincerity, as a guarantee that he was not likely to be imposed upon either by

an excess of devotion or by any sentimental influence from without. There exists from his pen, for he was an accomplished scholar as well as a valiant soldier, a copy of the Memoirs of St. Louis IX, which he wrote at the request of Queen Marguerita for the benefit of her son Louis X. Elsewhere we have a record of the conversations held between de Joinville and the king, where we find wit and humor, no less than the matter-of-fact manner in which the count corrected the devotional tendencies of the royal master, when these appeared more pious than practical. What further speaks for the authenticity of the relic, vouched for in the veneration accorded it by de Joinville and the royal and knightly authorities of his day, is the fact that in later times the somewhat frivolous and proud monarch Louis XIV, and his keen-sighted and practical minister Cardinal Richelieu, paid honor to the shrine by special pilgrimages to this relic of St. Joseph. The Pères Feuillants in Paris obtained a piece of the sacred treasure for their church in 1649; and another piece was given to Bishop Vialart of Chalôns, who built a separate chapel for it on the cathedral grounds of the episcopal city. In the fire which destroyed the choir of the cathedral in 1668 the chapel and relic were likewise burnt.[7]

Whilst a girdle or cincture was part of Oriental dress, it has ordinarily the form merely of a cord, such as is worn by religious in our day. As a mark of distinction or dignity it was usually a sash wound round the waist several times, with the ends falling to the feet. Such was the *Abnet* of the High Priest (Exod. 28: 4). In the Eastern costume it stands for the order of the garter. In the Christian Church the cincture has a twofold signification. In fact the sacred vesture of the Sovereign Pontiff includes both the cingulum and the subcingulum, worn habitually. The bishop and certain ecclesiastical officials wear besides the sash a cincture whenever the alb is worn, as at Mass. The one is the symbol of dignity, the

[7] Vd. Lucot: De l'antiquité de culte de St. Joseph dans l'église universelle et en particulier dans l'église de Chalôns. 1871. Jos. Seitz, in his *Verehrung des h. Joseph*, which traces the devotion of St. Joseph down to the Council of Trent, Barbier de Montault is also referred to as authority for the above statements. I may add here that De Joinville's Memoirs have been translated into English and were published under the title of *Chronicles of the Crusades* as an appendix. — London, 1848. They do not, however, discuss this relic in detail, the sources of which information are vouched for in other MSs. indicated above.

other the symbol of action, of self-restraint and chastity. These are in a way distinct, like the military belt of honor and the mere sword-belt. The cingulum worn at Mass symbolizes, as already mentioned, priestly purity and mortification. Hence the celebrant in putting it on says: "Praecinge me cingulo puritatis (castitatis) et extingue in lumbis meis humorem libidinis, ut maneat in me virtus continentiae et castitatis." [8] The feature which fixes our attention upon the relic of the Cincture of the Sovereign Protector of the Church is its being the symbol of priestly dignity.

A second relic of the Saint is a staff preserved in the church of the Camaldolese monks at Florence. It is said to have been received by Abbot Ambrosio Traversari at the time of the Council of Florence in the fifteenth century, at which the Greek, Armenian, and Jacobite bishops attended, and where as a member of the synod he did important service toward the union of churches, and was rewarded by the Patriarch of Constantinople with the bestowal of this treasure. This staff is said to be the miraculous rod that had bloomed at the time of the election of St. Joseph to be the spouse of Mary. Another staff is preserved at Rome in the church of S. Cecilia. It is identified as the pilgrim staff used by the Saint in his journey to Egypt.[9]

I need not dilate upon the significance of the staff as the symbol of pastoral and jurisdictional authority in the Church. It is the instrument of protection and of discipline, "through love of tranquillity," as is indicated in the act of its being given to the bishop at the time of his solemn consecration.

Finally there is the ring supposed to have been used at the solemn espousals of St. Joseph and the Blessed Virgin. It is known to have been venerated long before the days of the Crusades, at Chiusi in Tuscani, whither it had been brought according to tradition from Jerusalem. The struggles for its recovery, when it had been secretly carried away during the

[8] In pontifical vesting this prayer slightly differs from the above.

[9] Cf. Relazione dell'origine e di dove fu portato a Firenze il prodigioso Bastone di S. Patriarca Giuseppe, che si conserva nella chiesa di S. Maria degli Angioli de Monaci Camaldulensi. Gregorio Ang. Farulli (Favilli Andrea) Lucca 1721. — Also Apologia pro identitate Baculi S. Joseph in Ecclesia S. Mariae Angelorum in Florentia. Cod. Biblioth. S. Michele di Murano (Venetiae) n. 1082, mentioned by Moroni Bibliografia storico-ragionata della Toscana. I. Firenze, 1805. Apud Jos. Seitz, op. cit., p. 187.

Pontificate of Sixtus IV, and the final decision by Pope Innocent VIII that it should be returned to Perugia, where the devotion in its honor received a fresh impulse through the preaching of Bernardino da Feltre, and the building of a beautiful chapel for its keep, are facts well known and recorded in the Baronian Annals.[10] That similar relics are claimed in veneration at other sanctuaries in France may raise a question of authenticity as to which carries back an actual tradition to its trustworthy source, but it can hardly undo the belief that the ring had been preserved by those who from the beginning realized the Messianic connexion, as we find it expressed by the aged priest Simeon in the temple at the Circumcision of our Lord. Gerson, the chancellor of the Paris University, sought to vindicate the possession of such a treasure for his city, and it is possible that duplicates, which had touched the original, were at times venerated with equal zeal by those who regarded the fact which it represented rather than the material object of religious worth. He could therefore write with sincere devotion of the treasure at Notre Dame:

> Miro Parisiis templum molimine structum est,
> Annulus est illic duplex, cui gemmula duplex
> Auro conseritur tenui, quos Virgo ferunt te
> Cum digitis aptasse tuis.[11]

In the liturgy the ring on the finger of a priest is the token of special protection. For the teacher of academic truth it means his affiliation to the Alma Mater, whose doctrines he is to explain and propagate. But to the pastor, the bishop of the flock, it is, apart from the symbol of fidelity in his union with the Church, the emblem which imparts the virtue of heavenly protection. Hence the consecrating bishop in giving it to the newly elected brother in the episcopacy prays:

Creator et Conservator humani generis, dator gratiae spiritualis, largitor aeternae salutis, tu, Domine, emitte benedictionem tuam super hunc annulum; ut quicumque hoc sacrosanctae fidei signo insignitus incesserit, in virtute coelestis defensionis ad vitam aeternam sibi proficiat.

[10] Bzovius, Annalium Ecclesiasticorum, tom. XVIII, ad annum 1480, Coloniae Agrip. 1625.

[11] Gerson, opp. IV, 762.

In a kindred sense, which alludes to the protecting power in the defence of holy faith, St. Joseph appears to us invested with the priestly token of the ring. Altogether, the Catholic heart and mind find no difficulty in adjusing the symbolism of these details in our common worship to the peerless figure of the Saint who, as he protected the Divine Infant and His holy Mother during their sojourn on earth, so as Protector and special Patron of the Church to-day he may exercise a priestly prerogative and power in heaven with Him who permitted Himself to be subject to the humble son of David during the years of his earthly life. As mentioned above, the thought is not wholly new. In the interpretation of Christian art, long ago the sculptor and painter gave natural expression of their devotion to St. Joseph by representing him as the keeper of God's vineyard. An example of this we find over the portal of the beautiful cathedral at Limbourg, in the old Belgian Netherlands, which dates back to the middle of the fourteenth century; and there must be other instances attesting a like faith in pre-Reformation times. So the old Church is simply renewing her youth when she declares the Patronage of St. Joseph as a devotion to be emphasized in our day. And the emphasis will come with all the more effect from the clergy when we find in the venerable traditions of the past good reasons for regarding the Saint in a somewhat new light as the model of the Catholic priesthood.

FRA ARMINIO.

THE BIBLE SCHOOL OF ST. JEROME.

SAINT JEROME has described the fact of his leaving Rome in the year 385, some details of the journey to the East, and the choice of Bethlehem to be his future monastic home, in two Letters. He reviews again some particulars of this itinerary in the controversy with Ruffinus (*Adversus Ruffinum, lib.* III, *cap.* 22). The first description[1] was written, apparently on the way, when Jerome found himself actually a pilgrim, exiled by his own choice from the city and associations where he had won esteem and found many true

[1] Epistola ad Asellam—XLV.

friends during a stay of four years under the patronage of Pope Damasus. The second Letter was written more than twenty years later. It is addressed to Eustochium,[2] the daughter of Paula, and is in form a memoir of the mother. In this Letter Jerome looks back over the past, reviews facts, which have proved to be turning points in his life, and leaves to his readers of the future an undesigned treasure of statements and allusions, a source of information which has few parallels in contemporary biography and history.

There is an element of eulogy in this Letter which betrays bad taste, perhaps, and reveals the weakness of mere literary form. But it is hardly fair to credit bombast to Jerome's Christian scholarship. The source of eloquence with nothing to say is clearly the rhetoric and habit of the heathen schools. It is not the philosophy of Jerome's Christian thought. It does not reflect his maturer studies in the literature and archeology of the Bible. The strong points in Jerome's written works are always facts, not literary form. The study of these facts is like the study of an *index* to the life, history, and culture of the time. They are easily discerned from the occasional bluster of heathen rhetoric, the result of Jerome's early school training.[3]

Jerome had left the Roman Port during the month of August, 385. He has described the voyage down the coast of Italy, his impressions on passing the fabled perils of Scilla and Charibdis, the slow course of the vessel (probably a trading ship) by way of Malean Promontory, the islands of the Aegean to Cyprus. At Constantia, the ancient Salamis, he visited Epiphanius the bishop whom he loves to admire as the pentaglot witness to the faith, the master of five languages and the teacher of orthodoxy in the East.[4] From Constantia he went to Antioch on the Syrian coast, where he was the guest of Paulinus, the bishop by whom he had been ordained priest in

[2] Epistola ad Eustochium—CVIII.

[3] Lecky invites his readers to see and estimate the Christian scholar in his use of the heathen rhetoric. This is hardly fair to Saint Jerome, or to Christianity.—*History of European Morals*, chap. IV.

[4] "Ego philosophus, rhetor, grammaticus, dialecticus, Hebraeus, Graecus, Latinus, trilinguis. Hoc modo et tu bilinguis eris, qui tantam habes Graeci Latinique sermonis scientiam ut et Graeci te Latinum, et Latini te Graecum putent: et papa Epiphanius, πενταγλωττος, quia quinque linguis contra te et amasium tuum [Origenem] loquitur." Contra Ruffinum, lib. II, n. 6.

379, when returning from his first trial of monastic life, five years in the Coele-Syrian deserts. Here, at Antioch Jerome was joined by Paula and Eustochium on their way to Jerusalem.

Jerome has nowhere stated that this meeting had been arranged before he left Rome. It appears, however, from circumstances to have been more than a mere chance meeting of the two parties on the way to the Holy Land. Events which led up to Jerome's departure from Rome and the facts which followed seem to point to a well formed plan, the plan which was begun at Rome,[5] which was realized later in the monastic foundations at Bethlehem, a double school for men and for women, devoted to the ideals of the ascetic life and the study of the Bible, its language, its literature, its philosophy, its history, its Christian and Catholic meaning, its relation to all human systems of thought and religion. This plan of school work was the only plan that could correct, and, as we shall see, actually did correct what was radically wrong in the old heathen system of the State schools of the time.

Jerome describes the route of the travelers southward along the coast from Antioch. He passes over places which have little general interest, he says, on the way through the ancient Coelo-Syria and Phoenicia. But the notes and points of information, which he gives with encyclopedic brevity and clearness, of Beyrut, Acco (Ptolemais of the Acts, xxi-7), the ancient Dora, Caesarea, rebuilt by Herod on the site of the former Tower of Straton, prove Jerome to be a master of what is too often taken to be the art exclusively of modern book-making. The reader who cares to compare these travel notices of Jerome's itinerary with the latest standards, recent editions of Calmet or Hastings' *Dictionary of the Bible*, will find that every point of historic interest in the modern hand-book was the subject of Jerome's personal observation in 385. We seldom stop to consider, perhaps, how much we actually owe in our manuals of the Bible to Saint Jerome's care and study of the topography and place-names of Palestine. We shall take note of these contributions to modern geography farther on,

[5] "Pene certe triennium cum eis vixi (Romae). Multa me virginum crebro turba circumdedit. Divinos libros, ut potui, nonnullis saepe disserui. Lectio assiduitatem, assiduitas familiaritatem, familiaritas fiduciam fecerat. Dicant quid unquam in me aliter senserint quam Christianum decebat."—Epist. ad Asellam, XLV, n. 2.

when we have occasion to follow Jerome's manner of life and school work at Bethlehem.

It was probably on this occasion, passing through Caesarea, that Jerome saw for the first time the manuscript of Origen's Hexapla, which was kept in the famous Christian Library there. Describing the work of Pamphilus in these manuscript copies Jerome tells what his own impressions were when he found them in the Caesarean Library. "Origenis volumina manu ejus (Pamphili) exarata reperi, quae tanto amplector et servo gaudio, ut Croesi opes habere me credam." (*De Viris Illustribus—LXXV*). This was written not later than 392, and seems to refer to this passage through Caesarea.[6]

The caravan reached Jerusalem evidently early in the winter of 385-6. Their first stay here however was short. Jerome tells how the Proconsul, to whom the family of Paula was well known, sending court attendants, welcomed them to the governor's residence; but Paula preferred a lowly cell (*elegit humilem cellulam*), probably in the home of some religious community of women in the city. They visited places of interest made sacred by the sacred Human Life of the Saviour. They saw and venerated the pillar of our Lord's scourging, the sepulchre of the Resurrection, the "upper room" where the Holy Spirit was manifest to confirm the first one hundred and twenty faithful followers of Christ. They went out to Bethlehem, to visit the "cave" where the "Saviour was born". Afterward, he says, they went to see the "Inn of the Virgin" (pointed out evidently by tradition) and the "stable where the ox knew its Master and the ass the manger of its Lord".[7]

Before the end of the winter, apparently, the travelers were on the way again, by way of Abraham's Oak and Gaza, to visit Alexandria and the Pachomian monasteries of the upper Nile. They were in search of a foundation evidently, a place and surroundings fitted for the lifework of a monastic community. To the un-Catholic mind of the past four hundred years, since the Lutheran Revolutions in Europe, this fact,

[6] Later in his Commentaries on Titus, Jerome tells that was his care to have copies made of these authentic sources. "Unde et nobis curae fuit omnes veteris legis libros, quos vir doctus Adamantinus [Origenes] in Hexapla digesserat, de Caesariensi bibliotheca descriptos ex ipsis authenticis emendare." (Migne, XXVI, col. 630.)

[7] Epist. CVIII, 8, 9, 10.

devotion to the ideals of ascetic life, seems to have shut out the very thought of Jerome's real scholarship, and excludes even now a fair study of the treasures of his literary life. To us, following the Catholic literary tradition, which Jerome helped to form, of which he was himself a great part, they were looking for a place to plant a *Catholic University*—"*Universitas omnium Studiorum*", a Bible School, with all that the Bible meant then, all that it means now, a centre and a source of Christian culture and learning. Where Jerome was there was a Christian school. Like Augustine, like Bede and Anselm and Bernard and the Scholastics in the Universities later, like Newman in our own times, the man, by gifts of mind and force of character, was the centre of thought, of intellectual life and interest. Jerome was an educator, the Great Educator of his time and after. The Bible was his special subject; but the world, the old heathen world with its classics and all the history, legend and philosophy that it could bring, was his field of learning.

Jerome has not told us how long the pilgrims remained in Egypt; though he has put it on record incidentally in Letter LXXXIV, that while there he heard the lectures of Didymus, the blind teacher of the Alexandrian Schools. He tells us also that his hair, then sprinkled with gray, reminded him that he was to be classed rather as a teacher than as a pupil. He adds that he learned some things from his blind master, and lost nothing that he had known before—"Jam canis spargebat caput, et magistrum potius quam discipulum decebat. . . . Audivi Didimum in multis ei gratias ago. Quod nescivi didici: quod sciebam, illo docente, non perdidi".[8]

The visit to the Pachomian monasteries, up the Nile, which was made together with Paula and her lady companions, seems to have determined the choice finally in favor of Bethlehem as their future home,[9] the home of Christian learning, a centre of

[8] It was at this time probably that Jerome arranged to translate the work of Didymus *De Spiritu Sancto;* and that Didymus undertook the Commentaries, at Jerome's request, on the prophecies of Osee and Zachary—"*De Spiritu Sancto Librum unum* [*conscripsit*], *quem ego in Latinum verti . . . in Osea ad me scribens Commentariorum libros tres; et in Zachariam, meo rogatu, libros quinque.*" (*De Viris Illustribus,* CIX).

[9] "Oblita sexus et fragilitatis corporeae inter tot millia monachorum cum puellis suis habitare cupiebat. Et forsitan, cunctis eam suscipientibus; impetrasset, ni majus sanctorum locorum retraxisset desiderium. Atque propter

classical thought and literature, and, by the way, the first great Christian Bible School.

Then followed three years of material building at Bethlehem. The wealth of Paula was evidently the chief source of revenue for the new foundation and its future support: though Jerome tells us that he sent his own brother, Paulinianus, back to Dalmatia to sell the half ruined estates of their patrimony in order to complete the building planned.[10] The School, however, was not idle during this period of building. The "University staff" was doing its work. We can gather from Jerome's "List of Ecclesiastical Writers", finished in 392, what some at least of his work was during those first years at Bethlehem while waiting for the building of his future home and the convent home of Paula, Eustochium and their companions. It is quite certain that the "Book of Hebrew Names", a glossary of proper names in the Old Testament arranged in alphabetic order, also his work "De Situ et Nomine Locorum Hebraicorum", a hand-book of the geography of the Holy Land, were finished during these years of waiting. From frequent references in later years to his translations from the Septuagint it appears certain that these also were made during this period. Of these Septuagint translations we have now remaining only the book of Job and the Psalms, *Psalterium Gallicanum*, which we use in the Roman Breviary. This was the time also, most probably, when he had the copies made of Origen's Hexapla in the Caesarean Library referred to above.

The point of interest, however, and of importance to us, the point which ought to stand out in the history of education and schools, is not what Jerome did in particular for textual criticism, or the history and chronology of the Bible, but the fact that the Bible holds a place, and the highest place of honor in Jerome's plan of school work, a plan which was not a mere

ferventissimos aestus de Pelusio Maiomam navigatione perveniens, tanta velocitate reversa est ut avem putares. Nec multo post in sancta Bethlehem mansura perpetuo, angusto per triennium mansit hospitiolo, donec exstrueret cellulas, ac monasteria, et diversorium peregrinorum juxta viam conderet mansiones, in qua Maria et Joseph hospitium non invenerant." (Epist. CVIII, n. 14.)

[10] "Nos itaque in ista provincia aedificato monasterio, et diversorio propter exstructo . . . ut nec coeptum opus deserere nec supra vires ferre valeamus . . . compulsi sumus fratrem Paulinianum ad patriam mittere ut semirutas vilulas, quae barbarorum effugerunt manus, et parentum communium census venderet." (Epist. LXVI, 14.)

scheme for the mental and literary training of a few ascetics and lady devotees who had followed him from Rome. It was a plan to renew learning as the Church was renewing life and society in the Empire. Through Jerome's correspondents and pupils it was extended and realized in Africa, in Gaul, in Spain, in the provinces along the Danube. It was a plan which only a blight like the sixteenth century Reformation could spoil.

The Bible in this plan of Saint Jerome is simply the one source-book that can bring harmony into the records of human history, past and present. It is the only literary criterion that will, by contrast, show the difference between facts of life and religion and the overgrowth of heathen legend and myth. It is a record of God's providence and faith in God, spiritual life and morality, issuing finally in the fact of the Incarnation, the historic Christ, the present life of the Catholic Church. Hence Jerome's devotedness to the literature of the Bible and its history; hence the work of the best years of his life, the aim and purpose of search and study to give to the world a uniform authentic version in the living Latin tongue of the West. It was not that Jerome esteemed the Bible more than Athanasius or Ambrose or Augustine: but circumstances, early education, later opportunities, natural temperament fitted him for the work. Jerome saw a work to be done, and his solution was to do it.

As to the fitness of Saint Jerome for his chosen work in the Bible, and the place which he holds as the type of a liberal educator of his time, a representative teacher and a master of school work, including both the heathen classics and Christian learning, two causes from opposite directions have contributed, I think, to obscure the real worth of Jerome's work and his personality as a teacher and a man. One cause we may class, I believe, under the general head of anti-Catholic, anti-Christian, modern heathen bias to everything that bears a mark of Christianity and the Church. The other is a habit of mind in modern hagiography, which idealizes the Saint at the expense of reality, to the loss invariably of personal character, human individuality, historic truth.

There is one point seldom noticed in Jerome's first years at Bethlehem, which appeals to us as revealing character, as a practical training, as a test of fitness for his later and larger

work of translations from the Hebrew. The point is that he translated apparently the whole Bible from the Septuagint and other Greek texts, then lost his manuscript, and began the work anew from the Hebrew text.

It is a point to be noted and a point of honor to the methods and efficiency of Catholic "book exchange" in the fourth century that copies of these translations and corrections from the Greek were circulating in the Christian libraries of Africa before Saint Augustine was consecrated bishop (Coadjutor) at Hippo in 395. In his first letter to Jerome (LVI) Augustine inquires about these translations; he asks for an explanation in particular of the asterisks and other text marks which Jerome had used in the Book of Job and the Psalms to note variations.[11] Jerome's answer to the inquiries of Augustine, written perhaps ten years later, when his work on the translations from the Hebrew was quite probably finished, is very definite on the point of this double version of the books of the Old Testament, and the critical value of both:

Quod autem in aliis quaeris epistolis: cur prior mea in libris canonicis interpretatio asteriscos habeat et virgulas praenotatas; et postea aliam translationem absque his signis ediderim: pace tua dixerim, videris mihi non intelligere quod quaesisti. Illa enim interpretatio Septuaginta Interpretum est: et ubicumque virgulae, id est, obeli sunt, significatur quod Septuaginta plus dixerint quam habetur in Hebraeo. Ubi autem asterisci, id est, stellulae praelucentes, ex Theodotionis editione ab Origene additum est: Et ibi Graeca transtulimus: hic de ipso Hebraico quod intelligebamus expressimus. . . . Vis amator esse verus Septuaginta interpretum? Non legas ea quae sub asteriscis, imo rade de voluminibus, ut veterum te fautorem probes. Quod si feceris omnes Ecclesiarum Bibliothecas damnare cogeris. Vix enim unus aut alter invenietur liber, qui ista non habeat. —(Epist. CXII, n. 10.)

Augustine's answer to this, in Letter CXVI, is a splendid illustration of harmony in the Catholic mind and the thought of the Church in Africa and in Palestine on the subject of the Bible, its critical study, its correct translation from original tongues. "You have convinced me now", he says, "what is the advantage of your plan to translate the Scriptures from

[11] Migne, XXII, col. 566-928-930.

the Hebrew . . . Send us now, I beg of you, your translation of the Septuagint, which I did not know that you had published. Send also your treatise, of which you speak (in a former letter) '*On the best method of making a translation*'. . . . But I wish, therefore, to have your translation of the Septuagint in order that we may prevent, so far as possible, the unskill of Latin translators who have braved the attempt with varying success ("qui qualescumque hoc ausi sunt"); in order also that they who think me jealous of your work may understand at last, if it be possible, that I am therefore unwilling to have your translation of the Law from the Hebrew [read publicly] in the churches, lest the people of Christ, whose ears are accustomed to hear, whose hearts are used to that interpretation [the Greek], which has even the approval of the Apostles—lest the people be unsettled by the difficulty when they hear us reading something, as if it were new, opposed to the authority [the accepted text] of the Septuagint".

In answer to this request for books and copies of the Bible Jerome tells Augustine that, owing to the great difficulty which he experienced in finding stenographers and copyists ("notariorum") who knew Latin in the East, he could not then send the book desired, especially the Septuagint edition marked by asterisks and lines. At the end of this Letter (CXXXIV) he says what seems to suggest that his own copies of the Greek translations, used by him in school work,[12] had been, by the fault of someone, lost or stolen. "Pleraque enim prioris laboris fraude cujusdam amisimus".

The point to be noted here, the point of interest in the history of education, is that both in Palestine and in Africa, at Bethlehem and at Hippo was a school, a centre of Christian thought and learning, in which the Bible was the standard. Each school had its special work and field of culture. At Bethlehem it was the critical history, the language, the literature of the Bible. At Hippo it was the Bible's Catholic thought and meaning, its religion, its philosophy of life. The influence of these two schools, their "extension work", as we find it in the correspondence of Jerome and Augustine, was surely, in intellec-

[12] "Septuaginta Interpretum et te habere non dubito; et ante annos plurimos diligentissime emendatam studiosis tradidi." (Epist. LXXI, n. 5; Migne, XXII, col. 671.)

tual stamp and quality, in permanent value far in advance of the heathen schools of the Empire,[13] in many points of efficiency ahead of our own modern schemes and fads of education.

The fact that the Bible was the standard, the thought of the Catholic Church, a norm of teaching in these schools does not detract from their efficiency. It does not imply, or even suggest a conflict between the new Christian classics and the classics of the old heathen schools. In the old schools language according to the use of Cicero, Virgil, Horace, was the strong forte. Language, literature, the art of expression, eloquence, oratory, construction, ornament, elaboration—these were the staple subjects in the regular scheme of the old heathen schools at Carthage and at Treves, where Augustine and Jerome were trained. There are points of difference, of course, to be studied in the results which remain, of both schools, Christian and heathen. The difference will involve questions of taste where we may not venture to decide. But aside from any question of taste or preference for literary form, there are some plain facts to be noted in reading the Christian classics of the fourth and fifth centuries. First, it is a plain fact that the Latin of Jerome, Augustine, and Ambrose is the living language of men trained in the best heathen schools of the time who knew the Latin of Cicero, of Virgil, and Horace as we know the English of Shakespeare, Milton, Macaulay. Secondly, the difference of use in the living Latin of the Fathers is not a change of structure, a passing from correct form to one less correct. The whole difference is in thought and habit of mind. The Christian classics have something to say. Their aim is Christ, the Faith and life of the Catholic Church. It is no wonder that the modern heathen world finds little interest in the classics of the Fathers. But is it right to limit our own courses in

[13] In the *Prolegomena* to the *Post-Nicene Fathers*, New York, 1893, vol. vi, page xxviii, is this statement: "As regards general learning it was impossible that any legacy should descend from him [Jerome]". We are not told what is meant by "general learning". If "general learning" is to include the discoveries of modern science, the statement is unjust and unfair to Jerome. If it means contemporaneous knowledge of literature, history, philosophy, legend and myth, then our legacy from Saint Jerome, as compared with what we have from heathen writers of his time and earlier, taken collectively, will stand, I believe, in the ratio of about ten to one.

Jerome is blamed also, *ibidem*, for "making frequent use of the infinitive to express a purpose". We are not told where these *solecisms* are to be found. I have never yet found Jerome or Augustine, Ambrose, Lactantius, Cyprian, or Tertullian at a loss to *express a purpose* in good, correct Latin form.

high school and college to mere stilted forms of language, to exclude the thought of the Christian classics which made the world Catholic in faith and morals?

There is much in Saint Jerome, of course, as there is in the heathen classics, not adapted for school work. But acquaintance with the real Saint Jerome is a subject for school work. The man, whose thoughts and mental habits are reflected in his letters, heart to heart talks with friends, the man whose life-work and plan are realized in the uniform text of the Latin Bible, is to be studied in his own words, not in the caricatures of un-Catholic and modern heathen traditions.

It was probably the difficulty which Jerome experienced in translating from the Greek, in collating texts, comparing the Septuagint variants with the Hexapla of Origen, that decided his new undertaking, a complete translation from the Hebrew.

This work appears to have been planned and well in hand before *De Viris Illustribus* was finished, in 392, where he lists the Hebrew translations to his own credit; but says nothing, strangely, of the earlier translations from the Greek, which were then certainly finished. The Psalms and the Prophets had surely been translated in 392, for Jerome says that Sophronius had made a new version, turning his (Jerome's) Latin of the Hebrew Psalter and Prophets back to the Greek. "Opuscula mea in Graecum sermonem elegantissime transtulit; Psalterium quoque et Prophetas quos nos de Hebraeo in Latinum vertimus"[14] (*De Viris Illustribus—CXXXIV*).

The work of translating went on evidently as occasion and time permitted, as his school work at Bethlehem required copies and as friends in Europe requested them. Writing to Lucinius probably in Spain, who had sent to have copies made of Jerome's works, he says: "Canonem Hebraicae veritatis, excepto Octateucho, quem nunc in manus habeo, pueris tuis et notariis dedi describendum. Septuaginta Interpretum editionem et te habere non dubito; et ante annos plurimos diligentissime emendatam studiosis tradidi" (Epist. LXXI—n. 5).

Individual books were not, however, always given at once to copyists for publication. In a letter to Pammachius at Rome written about 393, he refers to the sixteen Prophets translated

[14] Note the present tense. He is evidently engaged on the translations.

from the Hebrew, whch had evidently been sent to Rome. The reading of these, he says, will probably move his friend to ask for others secured in his *aumries*: "Provocabis nos etiam coetera clausa armario non tenere." He tells Pammachius also that he may borrow from Marcella, his cousin, a copy of the book of Job, which he had just translated. He asks him to read both the Greek and the Latin texts, and to compare his translation with the older edited versions: "Lege eumdem Graecum et Latinum: et veterem editionem nostrae translationi compara" (Epist. XLIX—n. 4).

The whole work of translating from the Hebrew was quite certainly finished before the death of Paula in 404. In the Introductories to these translations of the Bible seven at least of the books are dedicated to Paula and Eustochium—Job, Isaias, Jeremias, Ezechiel, Daniel, the twelve Minor Prophets, and Esther. The book of Judith also appears to have been translated for the Bethlehem "Convent School" at the request of Paula and her daughter. Jerome reminds them in the Preface that this book is not counted in the Canon of the Jews, is therefore not to be urged in controversy; that the Chaldaic text is esteemed as history, and that the Council of Nicea gave it a place in the Christian Canon of Scriptures. The Introductory to the translation of Josue, Judges, and Ruth is addressed to Eustochium alone, written evidently after the death of Paula in 404, though the translations were quite certainly made earlier. The "Prologus Galeatus", the helmeted preface to the translation of the four books of Kings, or Samuel and Kings, a reasoned defence of Jerome's aims, his work for literature, criticism and the history of the Bible, is also addressed to the ladies evidently of the Bethlehem School. He asks them to shield him by their prayers against the fault-finders, whom he calls *noisy canines*, unreasonably and viciously criticizing his work—men, he says, who judge themselves learned if only they can pick flaws in the work of other men.

Jerome in the meantime was working on his Commentaries, studies on the text and history of the several books of the Bible. Many of these are synchronous certainly with the translation from the Greek and Hebrew, 387 to 404. They were meant to be aids to study, and side-lights to the language and literature of the Bible. They have, I believe, no parallel in the heathen

classics. Fourteen at least of these Commentaries are dedicated to Jerome's lady friends and Bible students. To Paula and Eustochium he sends and dedicates Commentaries on Ecclesiastes, the translation of Origen on the text of Saint Luke, and Commentaries on the Epistle to Galatians, Ephesians, Titus, Philemon, and the Prophets, Micheas, Nahum, Aggeus, Zephenias. Isaias and Ezechiel are addressed to Eustochium alone, evidently after the death of Paula. The Commentaries on the Gospel according to Saint Matthew are sent to Principia, Jerome's former pupil at Rome. Expositions on the text of Daniel are also sent to Rome to Pammachius and Marcella. These Commentaries are not mere gushful rhapsodies on the harmonies of the revealed works of God. They are meant to be real helps to the study of the Bible, its text and contemporaneous history. In them we find some of the richest treasures of Jerome's wide and varied learning.

It is evident, I believe, from Jerome's own words, from his letters to intimate friends and the Introductories to his Hebrew translations that results in the field of literature, in the popular, critical and historical knowledge of the Bible, and subjects connected with the Bible, its religion, its philosophy, its poetry and history, the geography of Bible lands, the peoples, laws and institutions of these lands are far in advance of anything and of all that we can find or gather as results of heathen schools and heathen classics.

The work of Jerome and his school at Bethlehem, a plan, in its working methods, not unlike our modern universities, including "extension courses", and barring some unsavory *theories* about science and history,[15] is one of the clearest evidences of the superior efficiency of Christian education over the heathen schools of the fourth century. The proof is the result undeniable. The Bible, its history and literature, took the place of legends and myths in the older classics. The poetry

[15] See the report of a University "extension lecture" in the Philadelphia *Evening Bulletin*, 11 November, 1920, in which the audience is invited to note the fact that most of us wear the heels of our shoes on the outer edge, that a baby can wiggle its big toe, that we sometimes dream of falling from a height, as *evidences* and *proofs* that our ancestors belonged to a species or kind of animal that climbed trees, was quite at home in trees; and some (according to Newton's Law) fell out of their tree homes. Their sensation survives in the dreams of their descendants. What would Jerome say to such a chain of evidences and proofs?

of Job, Isaias, the Psalms, that wonderful imagery of the Oriental mind, was given a place in the course of literary training, not to crowd out the classical standards—(no one can dare to say this in face of Jerome's frequent use and constant quotations from Horace, Virgil and Homer)—but to supplement, to spiritualize, to soften the harsh and crude human lines of heathen mythology. School work, with the Bible as a standard, with Jerome as a teacher was something more than the art of building figures of speech, rounding periods, balancing forms on stilts, or walking on high heels with Cicero. It was the thought of the Bible, of Christianity, of the Catholic Church that gave substance and life to the old school culture, that saved education from the dry rot of mere padded forms.

We are safe, I believe, in saying, from evidence in Jerome's Letters, from his personal correspondence and treatises written for women and addressed to women, that the greater part of the school work at Bethlehem, studies in the languages and the translations of the Bible, in Bible chronology, history, and literature, in the copying and manifolding of Jerome's manuscripts for the printers of future centuries, was the work of women students and women book-makers. Taking as a basis of comparison, not the subjects of recently developed sciences, but subjects of study which would give a standing and recognition to a woman in the world of heathen culture of any century; counting up number and quality and permanent results with our own modern institutions of learning, we will find Jerome's pupils qualified, I believe, to pass a test in intellectual and literary culture which very few have equalled in the unwritten history of education.

It was surely Jerome's temperament, more than the advantages of his self-chosen exile in the Holy Land, that fitted him for his work on the Bible and his contributions to Christian learning. We can trace in his letters that aloofness from what we would call " ecclesiastical politics ", which unfitted him for the administrative work of a bishop or a shepherd of souls, which proved to be a chief asset in the persevering lifework of the student. We can almost feel the extreme sensitiveness which brought Jerome into one of the most unpleasing controversies of the Church's history—Origenism. Yet we owe to this controversy the three books *Contra Ruffinum*, rich in in-

formation, and a Christian type of vigorous self-defence, of pounding logic, wit, humor, retort, repartee, which hardly have an equal in the history of letters heathen or Christian. But the point of personality and character to be appreciated in Jerome is revealed in the fact that long application to work, the constant study of language and idiom, the plodding care of volumes of translations, dictating to stenographers and correcting manuscript copies, the burden of forming the first great school of critical literature and history, did not spoil the sympathetic human heart of the Saint.

Jerome's letters to friends or to critics are heart-to-heart talks. He has not Augustine's gift of clear objective thought; but he knows human nature, its frailty, its faults, its strength in the control of animal impulse, in the habits and virtue of the Christian soul. Jerome's words seem to have the vigor of life. He may be denouncing social disorders of his time, he may be directing the thoughts of a lady aspirant to ascetic ideals, he may be telling a mother how to teach and train her little girl —his words will be to the point, plain, personal, and direct as the voice of conscience.

The Letter to Laeta, CVII, on how to educate her little girl, Paula, the grandchild of Paula, Jerome's patron, is interesting for many reasons. It has not the bulk of modern theories on pedagogy, but its thoughts are from the experience of a veteran teacher. From the first he says little Paula is to be taught the correct use of language, so as not to make it necessary to unlearn what had been badly acquired. She may be taught the alphabet as part of her play. Blocks of ivory or laurel wood can be made, each with its own name, to amuse at once and to inform the mind. The teacher's hand should guide the hand of the child in the careful tracing of letters on tablets of wax. Jerome cautions the mother to see that a distaste for learning never come into the life of the child, lest it pass on to worse results in maturer years. Short verses of Greek are to be learned with her mother-tongue. But this must not clash with the correct use of Latin—"Sequatur statim Latina eruditio." Laeta's father, Albinus, is a proud old heathen senator. But Jerome encourages her: "Fiunt, non nascuntur Christiani". "He may laugh at my letters, and spit at them, and say that I am crazy or a fool, but there is hope in the

influence of his family." "Jam candidatus est fidei quem filiorum et nepotum, credens turba circumdat." "He will hold little Paula in his arms, a virgin of God. He will hear her child voice lisping the Alleluia of Christ. I think, if his youth had had kindred like this, he might now be believing in Christ". A literal translation of this Letter might appear to the modern pedagogist like nonsense. But a study of its thought would show, I think, that Jerome knows the mind and soul of a child. He has the heart of a mother for her own. As to pedagogy, to one who can get the thought of his text Jerome's name is the symbol of a Christian teacher.

Jerome refers in this letter to the crowds of pilgrims whom they are entertaining every day at Bethlehem, "from India, Persia, Ethiopia. The Huns", he says, "are studying the Psalms. The cold regions of Scythia are cheered by the warm glow of faith. The Goths, red-cheeked and flaxen-haired armies, are carrying their churches in tents." This is more than mere rhetoric. It is a reminder and an index to the wide range of interest which Jerome's work found in the Christian world, a proof that his correspondence on Bible questions meant literally, efficient and permanent "extension work" for the Bethlehem school. The allusion to the Huns studying the Psalms evidently points to Letter CVI Ad Sunniam et Fretelam, a long *rescript* in which Jerome solves eighty-five points of difficulty in the text, meaning and variations between the older Roman version of the Psalms and his later Bethlehem edition of the Gallic Psalter. "Quis hoc crederet", he says, "ut barbara Getarum lingua Hebraicam quaereret veritatem".[16] The description of Paula's death and burial confirms also what Jerome says here of a wide popular interest in the study of the Bible and the character of the Bethlehem school. He tells how the hands of bishops raised the venerated body to the bier and bore it to its last resting-place; other bishops carried lighted wax tapers; and others still chanted the Psalms in the church of the Cave of the Saviour's birth. This chant, he says, was continued not for three days only, but for a full week in Greek and Latin and Syriac by turns, until the body was buried under the pavement of the Church near the cave

[16] Migne, P. L., XXII, col. 837.

where the Lord was born.[17] Jerome had previously described the practice in Paula's Convent School, where the Psalms were chanted at fixed hours each day. And every Sister was required to know the Psalter, and every day they had lessons appointed in Scripture.[18] Of Paula's perseverance in study and her capacity to teach, and his own work for the Convent School, Jerome says: "She knew the Scriptures to heart. She loved the history [of the Bible], and used to say that history is its foundation; but she followed rather its spiritual understanding, and defended it as the upbuilding of the soul. She insisted that I must be there to explain what she and her daughter [Eustochium] were studying in the Old and the New Testament. When I objected to this out of consideration for their feelings, she insisted, and finally I yielding consented to teach what I had learned. . . . I will say further (though it may seem incredible to the jealous-minded), it was her desire to learn the Hebrew language, which I acquired with much labor and vexation from my youth, which now I do not cease to study by constant review ("infatigabili meditatione non desero"). She wished not to be left behind by me. She learned it so that she could chant the Psalms in Hebrew, and she spoke the language so that there was no accent of the Latin tongue. We see the same to-day in her saintly daughter Eustochium".[19]

Jerome's description of Paula's last moments of life are a tribute to Eustochium's love and devotion to her mother and a proof of Jerome's human tenderness and feeling for his friends. He reminds Eustochium of her long vigils at the side of her dying mother, how she would leave her only to go to the Cave of the Lord's birth to pray, how she gently plied the fan to give her mother air, how she held her head and arranged the pillows, and the bed to rest the wearied frame. He recalls the last words of Paula to himself, when he asked her why she was silent, why she did not speak to him, and whether she was suffering pain. "She answered him", he says, "in Greek that she suffered no pain, that she felt only

[17] Epist. CVIII, n. 29.

[18] Loco citato, n. 19. Cf. Regula S. Pachomii, cap. CXXXIX, CXL; Migne, P. L., XXIII, col. 82.

[19] Loco citato, n. 26.

peace and calm . . . she repeated the verse of a Psalm so that we could hardly hear what she said; raising her hand to her face, she signed her lips with the cross, and breathed forth her spirit soul."

"Paula died", Jerome says, "the seventh before the Kalends of February, the third week after the solstice . . . 404 . . . She had lived in the profession of ascetic life ("in sancto proposito") five years at Rome, twenty years at Bethlehem. The course of her life fills out fifty-six years, eight months, twenty-one days." Jerome wrote her epitaph, a double inscription. The one at the entrance to the cave—*In fronte speluncae*, is beautiful in thought, worthy of Jerome and Jerome's truest friend. I shall try to turn it into English:

In Fronte Speluncae.

Do you see a narrow tomb cut in the rock?
'Tis the resting-place of Paula, who holds realms in Heaven.
Leaving brethren, kindred, Rome, her land of birth,
Leaving wealth, her children, she rests in Bethlehem's earth
Here, at Thy manger cradle, Christ,
Where the Magi too brought mystic wealth,
Their gifts to the world, to Man, to God.

Like the gifts of the Magi, she offered through man to God. She endowed the Bethlehem School for Christian Classics. Through the genius of Jerome she gave the literature of the Bible to the world.

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SPIRITISM, THOMISM, AND KANTISM.

THOSE who will not admit any action from the unseen world in Spiritism, explain its phenomena in three ways. Some maintain that they are pure imposture, the work of clever persons who, partly by deftness of fingers and toes, partly by suggestion, impose upon a public too willing, perhaps, to be deceived. All investigators admit the existence of some fraud in the matter. Whatever be the origin of the phenomena, it is a fact that effects are not always certain. Those, therefore, who operate in public before spectators taking no denial, are

naturally ready to help themselves with trickery. But to show an instance of fraud here or there, in this person or in that, is not to show that these phenomena are universally, without exception, fraudulent, the point at issue to be proved. Moreover, even when fraud is supposed to have been established, the case is not always so very clear. One side asserts: the other denies, or explains. Nor can implicit trust be put in those who declare their ability to reproduce every phenomenon of Spiritism by their purely natural art. In the first place, the universal assertion is open to grave doubt. Secondly, we may ask whether they will reproduce these phenomena under the same conditions as those that surround them in the séance, or whether all the resources of their conjuring equipment will be needed. Even should they reproduce every phenomenon asked for, and, taking the spectators into their confidence, explain the means used to effect the illusion, the matter would not be settled absolutely. But this their very profession forbids. There is, therefore, only their word; and it is no injury to those whose livelihood depends on their power to mystify however innocently, to assume that their professional assertions are not above suspicion. There are still some of us with a personal recollection of the wonders wrought by Maskelyne and Cooke and the assurance that they were the effect of simply the perfection of mechanical skill. As has been well said, their secret, notwithstanding much theorizing, has never been discovered; and, unless our memory plays us false, the crowds that flocked to them were drawn, not so much by a perfect belief in mechanics, as by a strong suspicion that, despite all assurances, there was something uncanny in the matter.

But the assertors of imposture are among the less familiar with the facts. Those who look into them more seriously recognize more than can be accounted for in that way. A second class, therefore, consists of those who attribute these phenomena to natural causes, which they take to be man's natural faculties acting in an abnormal manner. All difficulties are smoothed away by saying that we do not know the scope and capacity of our faculties, that science is making great strides, that things hitherto hidden are being revealed daily, and so on.

The third class is of those who stop short of Spiritualism pure and simple. Their knowledge of the facts is extensive and exact; and for these facts they recognize that our natural faculties, as we know them, are essentially inadequate. Hence they see that no development of our knowledge of them will ever give the sufficient reason for the facts in question. They have recourse, therefore, to occult faculties and powers, particularly to the subconscious self and psychic force. We are concerned with the second and third class only. We hope to show that the explanations of neither can be reconciled with Catholic philosophy; and we shall begin with the latter.

According to the doctrine of the Catholic schools, human personality is what constitutes a nature one in itself, divided from all others and the independent source and origin of its actions. In one word, it establishes the individual. Whatever theory of personality one may hold, of those current in the schools, all are inconsistent with any duality of person in the same human being. Personality is the last substantial perfection in man. As the soul informs the body and constitutes one nature, so the personality perfects that one nature so constituted and makes it one person, one self, excluding the possibility of any other. Nor may one reply that, though the soul is *really* one simple being, it is *virtually* complex, and therefore the personality should be the same, and consequently does not exclude the subconscious self. The soul is virtually complex because it is the form of the human substance, not only inasmuch as this is intelligent, but also inasmuch as it is sensitive, vegetative, and a mere entity. But it is just this *virtual* multiplicity in *real* unity of form that makes man a substance really one, by uniting all the vital faculties, harmonizing, coordinating and subordinating them so intimately, that even those sensitive and vegetative operations, which necessarily escape the control of the intellectual faculties, are, because they are actuated by the one active principle, acts of the one substantial compound; and thus are referred to the one individuating principle, the one person, the one self. Indeed the virtual complexity of the soul is the necessary condition of its unity in man. Unless, as the one form, it were capable of constituting the human nature all that it is, other real forms would be needed, which, whatever their subordination to the

rational soul, would still be substantial forms; and so man would not be a substance really one, virtually complex, but, were such a thing possible, a substantial complexity in one common matter.

Now should one wish to say that the personality in man is similarly complex, we could not object, since it is perfectly clear that the affirmation of virtual complexity is also the affirmation of real unity and the negation of real multiplicity. Moreover, as this virtual complexity in the human soul does not touch its intellectual faculties, neither can it be alleged of the personality in the same relation. Hence, *a fortiori* there can be no dual intelligent personality in man. Yet this is what the subconscious self would require, since it would be, as we shall soon show at greater length, an intelligent personality using indeed the organs and faculties informed by the soul, but quite independent, as the definition of personality requires and experience confirms, of the normal personality; so much so that, for its operations to begin, the whole substantial compound with the normal personality must pass into lethargy and be reduced to inactivity. Whatever, then, under these circumstances awakes to action may not be termed the subconscious self.

The unity of personality, then, is bound up with the unity of the soul, and of the human nature of which this is the form. To this nature personality gives not only the proximate capacity of action, but also makes it actually operative. To the person, therefore, all action is properly attributed, and when I say: "I think, I will, I feel, I eat," I am not dealing in mere analogy. I assert of my one individual self operations of various orders, and I assert, moreover, my consciousness of them. That is to say, my intellect, determined by the personality to reflect upon itself entirely, as only a spiritual substance can, knows those operations so far as they are objects of consciousness, by knowing primarily its own acts and itself as the subject of those acts, and thus secondarily the operations of the other faculties of the personal nature, the objects of its acts.

For those acts are not objects of consciousness in the same degree. The vegetative operations in themselves and of their nature are performed unconsciously; inasmuch as they are con-

nected with sensitive operations, they become objects of consciousness; for sensitive operations furnish the matter for intellectual operations, and the nearer they approach the intellectual nature and share in its operations, the more clearly and adequately are we conscious of them. But essentially and of itself the intellect's act is the object of its consciousness. The intelligence that acts, perceives its own act, because reflecting absolutely on itself, since it is a spiritual faculty, it knows its act and itself the subject of the act.

Everybody knows that every process of reason supposes this consciousness. One must, as the saying is, "keep before his mind" his data, the principles he uses, and the applications and deductions already made. These he must "turn over in his mind" to see to what consequences they lead, and what he can deduce further for his own purpose. This is equally true of involved processes and of the most elementary reasoning. Wherefore, as every reasoning demands the conscious reflex action of the intelligence, no operation of the reason, no connected rational speech can escape consciousness. To discourse rationally, however briefly, and to be unconscious of doing so is impossible except in two cases, namely the mechanical reproduction from memory of one's own previous utterance, and when one becomes the mere instrument of another intelligence.

Now turn to the subconscious self. Self means personality; it is therefore a personality lying beneath the normal consciousness. We learn from experience that its operations are rational, intelligent, its communications are consistent, implying principles, and reasoning from those principles. They certainly are not mere reproductions by memory of former utterances. They are therefore the acts of an intelligence, of a personality fully conscious. This conscious personality is not the normal one. This has been thrown with the whole man into a deep lethargy in order to let the other act. There are, then, two distinct consciousnesses, two distinct intelligences, two distinct personalities, and these cannot belong to the same subject. The lips of the unconscious man may speak, the hand may write, under that hand may be written a connected discourse. It is the work of another of whom he is the passive instrument. When he regains consciousness he is ignorant of all the in-

tellectual activity that a moment before controlled his organs and members.

From what has been said regarding consciousness, the impossibility of reconciling with Catholic philosophy the explanation of the phenomena in question by the abnormal exercise of natural faculties is evident. A function of consciousness is to give man the due knowledge of himself in the unity and complexity of his nature and faculties. Hidden capacities, therefore, and especially such notable ones as the theory requires, cannot be admitted, since they would render worse than defective the knowledge of ourselves that consciousness must furnish. We are rational beings, and we are in this world to fulfil our Creator's will rationally, that is by knowing it and by using the means suitable to its execution. In the natural order, with which alone philosophy is concerned, that Divine will and the means of its performance are known only by deduction from the knowledge of ourselves and our faculties, and of our relation through them with the world around us. The mere suspicion of hidden potentialities, suggesting different relations from those that seem to exist, would destroy all idea of obligation and responsibility, since the foundation of that idea is the conviction that we have a due knowledge of ourselves and an adequate control of our intellectual faculties. In fact, suppose a railway accident, and what better plea for irresponsibility could the engineer make than that he had been put in charge of an engine, and kept deliberately in ignorance of serious matters concerning it. Nor can any appeal to scientific discoveries give even the shadow of an analogy on which to found an argument. They deal with things outside of us, removed from universal experience, and therefore in the category of things that can be known only by degrees. With regard to our faculties, there is question of what is within us. In the understanding of them we are not left to our own individual consciousness. To know them is of first importance to every human being. Human nature is everywhere the same, and the same self-interrogation which I carry on to-day, is being made by a billion fellow-creatures. It has been made through all past generations of mankind, and the answer is and was always the same. No hidden potentialities can find place in Catholic philosophy.

Neither have the examples usually brought of unconscious utterances any force to show that one in an unconscious state can communicate unconsciously experience unconsciously acquired. In the first place, unconsciously acquired experience is something vague. We are told that sights and sounds are continually falling upon our organs of sense without our adverting to it. This is perfectly true. The reason assigned is also perfectly true, namely, that other matters so occupy our attention that we pay no heed to much of what passes around us. But from the impact upon the external organ to experience and the storing of it is a long jump. If the attention be indeed entirely taken up, will the exterior object by its mere impact on the exterior organ be sufficient of itself to effect the sensible species in the sense? Will the exterior sense informed with the species continue the process and act upon the interior sense? Of course, if sensation be nothing more than mere mechanics, an affair of nerves and neural currents, this may happen. But according to Catholic philosophy it is a vital act of the perceptive faculties, and incompatible with an absolute inadvertence equivalent to unconsciousness; and if the experience has to pass from the sensitive into the intellectual order, the impossibility is still more apparent. We do not deny that something of the sort can take place. But we say that this is because between complete inadvertence and full advertence there are many degrees, and the closer these approach fullness of advertence, the fuller will be the acquisition of experience; but then, the less inadvertent will be the acquisition and the storing of the same.

We hear, as an example of such unconscious acquisition of experience, how in a certain town of Germany the maid-servant of a Protestant minister during the delirium of fever poured out a flood of Hebrew, Greek, and Latin phrases and sentences. Her master was a profound scholar, and was in the habit of reading aloud his Hebrew, Latin, and Greek authors within hearing distance of the kitchen; and in them were found many of the expressions used by the sick girl. The conclusion is obvious; and it is equally obvious that no questioning the girl about Hebrew, Latin, and Greek could have elicited it. The story is not well authenticated. Certainly better authenticated stories from the Catholic side are treated with scorn by such

as alleged it in the first instance. However, assuming it to be true, does it demonstrate the unconscious storing of unconsciously acquired experience? To have asked the girl: "How do you explain the fact that during your illness you were speaking Hebrew, Greek, and Latin?" would have elicited no response, because the terms Hebrew, Latin, and Greek would have been unintelligible otherwise than very vaguely and imperfectly. Had anyone read aloud to her the words she had uttered, is it so sure that he would not have heard: "That's what master used to read out of his big books?"

Unconscious utterances are of two kinds, of people in their senses and of people out of their senses. Both are useless to explain the rational utterances met with in Spiritism. In the argument drawn from the former, there is a subtle *ignoratio elenchi*, a slipping away from the unconscious *state*, the matter at issue, to the unconscious *act*, something very different. The acts alleged are unconscious, not because the agent is in an unconscious state, as in Spiritism, but because he is so acutely conscious interiorly as to be unconscious of the external act. Archimedes ran unconsciously through the streets of Syracuse shouting "Eureka", because he was so intensely conscious of his discovery of the applicability of specific gravity to the solution of a perplexing problem. His running and shouting were due to the natural impulse to proclaim it. In any other example, though at first sight not admitting this explanation, as for example, that of Dr. Johnson's touching posts as he walked the streets—if indeed this be an example of unconscious action, and not of a consciously acquired habit—the act will on closer analysis be found to have its connexion with the interior consciousness. Archimedes gives us a beautiful example of the perfect unity of the human being, of the spontaneous coöperation of the imagination and the exterior organs with the intellect, and of the natural expansiveness of the will; but it is no example of rational utterances emitted abnormally by one in an unconscious state.

Examples brought from the delirious are equally inconclusive. They contain the *ignoratio elenchi* just pointed out, namely the substitution of an unconscious act for an act in an unconscious state. One in the height of delirium is most certainly conscious, otherwise he would not be delirious. His

sensitive organs are disturbed and so he conceives notions absurdly false. But of these he is keenly conscious, and his utterances, in themselves correctly enough reasoned, are nonsensical because his simple apprehensions are not only false, but also unstable on their very falsehood. Even when he repeats what he heard long ago, it is far from certain that he does so unconsciously. Take the girl just quoted. An extremely probable explanation would be that her memory, abnormally stimulated by the disturbance of the organs, presented the phantasm of the pastor declaiming his Hebrew, Greek, and Latin, and this so realistically that she seemed to see and hear him. Consciousness fixed the attention and heightened the illusion. The very words came back. She seemed to hear them. She actually heard them; but it was herself that uttered them. Indeed, were we asked to find a condition diametrically opposed to the lethargy of Spiritism, we could find none more apt than this. In the one case the subject is absolutely unconscious: in the other his consciousness is intense. In the former the intellectual operations are orderly and rational: in the latter, disorderly and irrational. There the utterance is coherent: here, incoherent. In the lethargy the intelligence that acts, dominates the sensitive faculties: in the delirium it is the sport of these faculties disordered by the disease.

With the subconscious self the theory of occult powers stands or falls. If this cannot be reconciled with Catholic philosophy, neither can the system of which it is the foundation. Since, however, psychic force is so much heard of, we must devote some time and space to its discussion. It is called a force, possibly out of deference to the philosophic notions most in vogue to-day. But it is, apparently, subject to no physical law, and is compelled by no necessity. It is capable of operations the most disparate; nothing seems to be outside its field of energy. It acts at a distance as easily as in contact. Now it moves heavy masses, now impresses the unknown experiences of the unconscious operator upon the pencil of the ouija board, now transfers without his knowledge the spectator's experiences to the unconscious medium. At one moment it is controlling the thought of the willing subject; at another it is acting on his organs while he is unconscious; at another it is composing a medium's astral emanations into the form and

likeness of one the medium has never seen. It has all the characteristics of a free intelligence, an intelligence that is superhuman. When its action is most intense, the subconscious self becomes for adepts the subliminal self, that is, the self below the very threshold of consciousness, a term implying a degree of unconsciousness in the normal self, subconscious hardly expresses. The term is the invention of the adepts, and to those who are not such it may suggest an older and more frequent term from the same Latin stock, postliminy, or the reëntrance of one returning from banishment into all his former rights. We said that the supporters of the occult powers theory stop short of pure Spiritism. The "subliminal self" perhaps carries them across the border.

The assertors of unknown potentialities in natural faculties fall into an analogous error. In the analysis of sensation and intelligence they make everything purely mechanical. They differ from the supporters of occult powers chiefly in this, that, while the latter are influenced by some metaphysical notions, they draw their ideas from experimental science. They abound in "the motor power of images", "ideo-motor actions", "neural currents", "neural grooves": they make less account of the essential nature of a vital act, of sensitive and intellectual life. They seem to imagine sensitive and intellectual activity as a sort of telegraphy, which they discuss as an electrician would his lines. For him potential, electro-motive force, resistance, induction, relays, multiple telegraphy are everything: who are at the ends of the line, what is being transmitted, peace or war, prosperity or panic, life or death—do not enter into his view. Yet, rightly considered, what formally constitutes telegraphy is the instantaneous communication through the whole world of matters of gravest moment, and the tremendous effect on all nations of the change from their slow and gradual diffusion. The wires and all connected with them are only an element in its instrumental cause. Similarly, the experimental psychologist is often taken up with the merely mechanical. What the nature is of the vital act, of which the mechanical is but an instrument; what the difference between the organ he sees and explores, and the sense he can never see; what the relation between the exterior sense and the interior, between the external object in the real order

and its species in the intentional order; and then what the process by which the sensible species becomes the material object of the intellect; what the functions of the acting intellect, of the impressed species, of the possible intellect; and lastly, what the result of all, the expressed species, or the idea—all these appeal to him hardly more than do the communications over the line to the electrician. We note this in no hostile spirit, nor with the desire of diminishing in the slightest the honor due to experimental science, but solely to prove an assertion and to account for a fact. The assertion is the irreconcilability of the theory of undiscovered potentialities in our natural faculties with Scholastic Philosophy, since it reduces all activity in man to physical energy only. The fact is the theory itself. To one who has comprehended the doctrine of the Catholic schools, the theory is too wildly imaginative to call for refutation. To one held captive by the imagination, who views our faculties and their operations in terms of physical science, it seems reasonable and natural.

But if the theories we have examined are essentially opposed to Catholic philosophy, there is another with which they are in perfect harmony. The unconsciously but naturally acquired experiences supposed by the theory of unknown potentialities in ordinary faculties, are not, as one might at first sight think, no more than an inactive memory and half-extinguished habits. From these they are distinguished essentially by their connexion, not with the normal, but with the subconscious self. In the subject's normal condition they are dormant: they are available only when he is in an unnatural lethargy. Many therefore rightly identify them with the subconscious self. This, however, as thoroughly understood, is in addition to such experiences, a number of emotions, tendencies moral and physical, differing, often very widely from all that characterize the conscious self. This dualism which Catholic philosophy rejects with all its strength is quite consistent with Kantism, in which, while the Critique of Practical Reason admits the existence of the soul with some of its attributes, the Critique of Pure Reason denies all idea of individuality and identity. In it the *Ego* becomes a mere expression, necessitated by a number of diverse thoughts, judgments, experiences, tendencies, with something called consciousness arising from them. The *Ego,*

the self is, therefore, determined by a mode of that something called consciousness, and may be as multiplex as the modes may be. It is not the subject of the thoughts, judgments, experiences, and tendencies, but the things themselves. According to this doctrine we may conclude that when, in connexion with a certain set of thoughts, judgments, etc., the something called consciousness asserts itself, that particular *Ego*, or self, is conscious, and what thoughts, judgments, etc., are in abeyance constitute the subconscious self; when it asserts itself with other thoughts, judgments, etc., another *Ego*, or self, becomes conscious; when the thoughts, judgments, etc. transcending human experience are connected with the thing called consciousness, the subconscious self wakes up, and the conscious self recedes into unconsciousness; when these thoughts, judgments, etc. are brought into connexion with the transcendental psychic force, whatever it be, the *Ego* becomes the subliminal self. Lastly, as we do not know what the thing called consciousness really is, and there appears no reason why one set of thoughts, judgments, experiences, tendencies, should be more myself than another, I can be indifferent to all the selfs, and become even the subliminal self without a shadow of doubt or anxiety.

The confounding of all forces and of all operations in man, and the reduction of them all to mechanical motion, is not only in harmony with the Kantian doctrine, but also one of its necessary consequences. If, as Kantism teaches, pure analytic principles have no value, our knowledge must be confined in the external order to the appearances of things, and can never reach their nature or essence, so as to distinguish their essential differences. The Catholic philosopher stands aghast, wondering how any one can ignore the clear differences between vital acts and effects merely physical, between motions, vibrations, oscillations, on the one side, and sensation and thought on the other. The principles of contradiction, sufficient reason, causality lie at the foundation of his philosophy; and these, as pure analytical judgments, Kant rejects. Whatever you are to know about these things you must get, he says, from your data, without mixing these up with principles that abstract from experience. The psychological methods that allow one to suppose undiscovered potentialities in our ordinary faculties are therefore Kantian in their principles.

Now we do not mean to insinuate an accusation of formal Kantism against anyone whatsoever. To most people it is no more than a name which is believed to express a puzzling if not profound system of philosophy; and even those who feel some sympathy with the explanations of Spiritistic phenomena which we have seen rest on it, were it put before them in the simplest terms, would cry out against its absurdity. But one may be influenced by a philosophy, though he know nothing of it formally; for it is a way of thinking, of viewing things, or accounting for them according to principles. One who follows the way will certainly, though unconsciously, come to entertain the principles, just as one who embraces the principles will follow the way. This is a truth necessitated by the facts of our common human nature. If I speak your words, I will come to think your thoughts just as surely as, if I think your thoughts, I will come to speak your words. Now the nineteenth century was thoroughly Kantian. Its literature was such, its science, its philosophy, even its religion. Books, periodicals, journals teemed with Kantism. The converse of men with one another was saturated with it. We who live in the twentieth century have come in as heirs to that evil heritage: we live in a Kantian atmosphere, and are everywhere in contact with the Kantian mind. To ears accustomed to the Kantian language Catholic philosophy sounds like a strange tongue, coming from the far regions of the past. Hence the patient endurance of empiricism, phenomenalism, agnosticism, evolution, pragmatism, of any doctrine ignoring or denying the existence of definite, objective, substantial truth, and the adequacy of our perceptive faculties to grasp it, of any system resting on the changeable and changing notions of idealism and subjectivism, involving objective uncertainty, equal probability, or rather equal absence of probability, in affirmations and negations involving the very gravest issues of life; and the impatience of what some good people look on as an impertinent intrusion, the bringing in of the certitudes of Catholic philosophy to purify the intellectual atmosphere and to create, or rather, to bring back a saner habit of mind. Not to the schools only do Leo XIII, Pius X, Benedict XV, proclaim the Scholastic philosophy of St. Thomas to be the corrective of every modern error, but also to the Catholic world infected, in

spite of itself, with the universal poison of Kantism, to be restored to intellectual health by a docile accepting of the prescribed antidote.

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THE EIGHTH CENTENARY OF THE PREMONSTRATENSIAN ORDER.

EIGHT hundred years have passed since St. Norbert and St. Bernard were the dominating figures of Western Europe. The Church was passing at the time through a period of reconstruction following the days of the great Pope Hildebrand. The so-called "Lay-Investiture" was in its last struggle; the baneful influence of an anti-pope again infested the Catholic atmosphere; simony was but slowly making its retreat from the Sanctuary, leaving in its trail a number of the clergy without either piety or learning. Of this period St. Norbert and St. Bernard stand forth as the great reformers, pastors and preachers: both appeared in the Councils of the Church and of the State; both worked for reform among the clergy; both were the antagonists of the clever Peter Abélard. While the Abbot of Clairvaux was engaged in the preaching of missions in the northern parts of France, St. Norbert was found in Belgium converting the simple folks of the Low Countries.

St. Norbert founded his Order in the valley of Prémontré, near Laon, France, about the year 1120. In the fall of that year he had gathered thirteen disciples who lived with the Saint in huts about a chapel dedicated to St. John the Baptist. This community formed the nucleus of the Order to be established. On Easter Sunday of the year 1121 the members received the religious habit from the hands of Bishop Bartholomew, Bishop of Laon, and the feast has since properly been considered the birthday of the Order of St. Norbert. Its members are known as Canons of Prémontré, or Premonstratensians; are sometimes also referred to as Norbertines, or as White Fathers, since the habit they wear is white. Norbert's direct object in founding an Order was to raise the standard of clerical living by combining the ecclesiastical state with the monastic element. It was not a new or original idea. In the

early days of the Church there were clerics who, following the example of the primitive Christians, lived a religious life and had all things in common, "secundum regulam sub sanctis Apostolis constitutam." St. Augustine had introduced religious community life among the priests of his diocese. Again the clerks regular in the strict canonical sense, who came into being during the sixteenth century, may be truly said to have adapted the very same ideals to the spirit of the times. Norbert's work, therefore, was strictly the reëstablishment of ideals that have been advocated in the Church from the earliest days until modern times. The motto that the Saint placed before his disciples was the most comprehensive, namely: "Estote parati ad omne opus bonum"—"Be prepared to undertake any kind of good work."

Foundations arose with incredible rapidity in every country of Europe. Numbers of individual clerics and even whole communities begged the Saint to be allowed to place themselves under his leadership; several noblemen offered him their demesnes to be converted into abbeys, and the *Acta Sanctorum* (t. XX, p. 804), referring to the first century of the Order, quotes the following from the Annals of Havelberg: "You cannot find a single country which does not possess some monasteries of the congregation founded by Norbert. France, Germany, Burgundy, Aquitaine, Spain, Brittany, England, Dacia, Saxony, Pannonia, Hungary, Lombardy, Etruria, and Tuscany, all these countries have communities of this religious Order, and they trust in the prayers and example of the Premonstratensians for help and strength. This holy society has even extended its branches to the far East, for it has a monastery at Bethlehem and one at St. Abacuc."

It must be noted that a number of Norbert's foundations formed the diocesan cathedral chapters. The Saint himself died as Archbishop of Magdeburg, and no less than seventeen dioceses were governed by Premonstratensian bishops and priests at one time. To give a few examples, thirty-two Premonstratensian bishops occupied the See of Brandenburg between the years 1130 and 1560; twenty-nine governed the diocese of Havelberg from 1129-1548. In Scotland between the years 1177-1558 twenty-two Premonstratensian bishops governed the diocese of Whithorn (Candida Casa). The still

existing Abbey of Mount Sion at Strahov, near Prague, is referred to in history as a "Seminary of Bishops," because so large a number of its members had been vested with the episcopal dignity.

A number of other foundations looked after the spiritual and temporal welfare of certain districts assigned to them by their local bishops. Like the Benedictine Fathers the sons of St. Norbert did pioneer work in cultivating the land. Says an eminent writer: "The Marks of Brandenburg, Pomerania, Prussia, and Silesia were colonized by Germans in a manner that challenges admiration, and German influence advanced as far as the Gulf of Finland. The centres of German civilization in these districts were the Premonstratensian and Cistercian monasteries.[1] In the article "Brandenburg"[2] we read that the Wendish population was won over to Christianity through the activity of the Premonstratensians, who "were equalled in zeal, particularly during the thirteenth century, by the Cistercians".

Within a certain area of each abbey a number of parish churches were usually administered by the fathers. The abbot was often the patron of these churches and had a quasi-episcopal authority in the administration of them. The history of the Order also gives instances where churches were attached to convents of Premonstratensian Sisters in such a way that the Lady Abbess had the right to appoint the pastor. This may seem strange to us to-day, but we must remember that in medieval times the abbesses of the larger and more important religious houses were usually women of great power and distinction. In Saxon England "they had often the retinue and state of princesses, especially when they came of royal blood. They treated with kings, bishops, and the greatest lords on terms of perfect equality . . . they were present at all great religious and national solemnities, at the dedication of churches, and even, like the queens, took part in the deliberations of the national assemblies, and affixed their signatures to the charters therein granted".[3]

[1] Cf. *Cath. Encyclopedia,* VI, 493.

[2] Op. cit.

[3] Montalembert, *The Monks of the West,* Bk. XV.

It stands to reason that in the course of time cases occurred where the rights and privileges of the abbot or abbess came into conflict with the rights of a diocesan bishop, and before long we find Premonstratensians also administering churches in no way connected with the Order's rights or authority. As Father Vermeersch, S.J., expressly states in his *De religiosis institutis et personis* (I. No. 495), "Premonstratensian Canons may be placed in charge of secular parishes." Any bishop, therefore, even to-day, can make use of a Premonstratensian for any diocesan work, treat him as his own subject and with the abbot's consent exercise the same control over him as over a diocesan priest.

To raise the standard of the clergy Norbert's Order from the very first century of its existence undertook the founding of monastic schools. Seminaries, as we know them to-day, were not then in existence, as they date only from the Council of Trent. In Germany during the twelfth century a school was attached to the Abbey of Kappenberg and also the Abbey of Steinfeld, especially known through one of its honored members, Blessed Hermann Joseph. In the former kingdom of Hanover the abbeys of Pöhlde and Ilfeld promoted education and culture most efficiently. Says Dr. Paul Albert: "Besides introducing rational methods of husbandry, they fostered learning and the minor arts, erected churches and produced liturgical vessels and vestments that challenge our admiration to this day."[4] During the same century we find schools attached to the abbeys of Strahov and Doxan in Bohemia and the Abbey of Mariengaerde in Friesland. Of the thirteenth century we read that a school was attached to the Abbey of Ratzeburg during the time of Bishop Blücher (1291-1309). Furthermore, the Abbey of Wittewierum in Friesland (1237), Dryburgh in Scotland (1333), and the Abbey of Vicogne in Flanders (1341), built their own academies. When later a considerable number of these monastic or cathedral schools developed into colleges and universities, many a Premonstratensian father was member of the faculty. Even when the university had no connexion direct with the Order the abbot often sent one of his ablest men to teach. Thus John Halybush

[4] *Cath. Encyclopedia,* Vol. VII, p. 129.

(1256), a Premonstratensian from Scotland, was professor of mathematics and astronomy at the University of Paris; Father Fürstenberg from the Abbey of Boerglum (1509) was professor in Copenhagen; Father Ulin (1532) professor at the University of Tübingen. Again, during the first years that followed the Protestant Reformation the Premonstratensians built colleges for their own subjects near every great University in Europe; thus in 1575 at Salamanca, 1612 in Prague, 1628 in Rome, and 1630 at the University of Cologne.

Although the Order of St. Norbert has produced a large number of both men and women eminent for piety and virtue, and history records the names of several Premonstratensians who have shed their blood in defence of our Holy Faith, but a comparatively small number have been canonized and even of these few are known and venerated outside Norbertine circles. The reason for this may partly be found in the fact that, though at present it belongs to the Holy Father alone to honor men and women of eminent virtue with the title of "Blessed" or "Saint", it has not always been thus. Formerly, bishops also possessed the right of beatification, that is, they could grant to martyrs and confessors public ecclesiastical honor in the territory over which they themselves held jurisdiction. Now when we consider that in the Order of St. Norbert each house was quite independent of the other and in reality had as little in common as one diocese has in common with another, we can readily understand that this local kind of beatification was quite satisfactory. We may further add that since the Order has never been considered as part of the Mendicant family, the expenses of the process were too great to be borne by many an individual abbey. As it is, the Order has a large number of Saints who were thus proclaimed by bishops. In the "Hagiologium Ordinis Praemonstratensis" the name of a Premonstratensian Saint is given for each day of the year. A book published in 1625 entitled: "Natales Sanctorum Candidissimi Ordinis Praemonstratensis" contains a short account of the lives of thirty-three of these Saints.

At present, besides St. Norbert, there are fifteen Premonstratensian Saints who receive public and general veneration on the part of the Order. They have the Mass and Office assigned to them in the Premonstratensian Missal and Breviary,

and on their feastdays a plenary indulgence may be gained in any church of the Order. To these we may add the glorious martyr John Kieran, whose "cause" has been lately introduced. John Kieran was an Irish abbot who was martyred in 1580 while at the head of the Premonstratensian Abbey of Holy Trinity of Tuam in Ireland.

It surely is worthy of note that the great majority of the writers whom the Order has produced were authors of sermon books or books of popular instruction, which shows that "zeal for souls" was ever uppermost in the Premonstratensian mind. A few years ago a very complete work was published, in French, by Father Goovaerts, O. Praem., in Belgium, containing a short history of each prominent member that the Order has produced from its foundation till our own times. It is a long and interesting list of scholars, writers and other prominent men. There are some among them with whose names I have reason to expect a number of readers to be familiar and about whom a few lines may prove of interest.

First of all there is Pope Adrian IV, the only Englishman who ever occupied St. Peter's Chair and who is said by several writers to have been a member of the Order of St. Norbert. In the *Story of the English Pope* by F. M. Steele, we read (p. 11): "There is an old tradition in the Premonstratensian Order that at this time in his career (about 1125) Nicholas joined them and was professed in one of their houses: he certainly was a pupil in one, for he himself mentions it in a Papal Brief, and most likely the canons gave him board and lodging: whether he took the habit and was professed is rather doubtful, seeing that he afterward entered another congregation." Also the well-known historian, the Rev. Dr. Horace K. Mann in his *Nicholas Breakspear* refers to this tradition and further says (p. 22): "When Pope, he (Adrian) interested himself in their behalf, declaring that he loved them (the Premonstratensians) with a special love on account of their pre-eminent piety".

Father Goovaerts, O.Praem., speaking of Pope Adrian IV, quotes in the first volume of his work above mentioned numerous authorities to show that he must have been a member of the Order. In his third volume, however, published nine years later, he corrects this statement and in concluding his

article says: "Though the Order has produced a legion of bishops and archbishops who have distinguished themselves by their talents and done great service to the Church, we cannot prove that any Pope ever by profession belonged to the Order, though many, like Adrian IV, have been its alumni".

Further historical evidence concerning other notable members of the Order has been brought to light of late. In 1901 a volume appeared in England, entitled *Sermones Fratris Adae*, twenty-eight discourses hitherto unpublished, to which is added a collection of notes by the same author, illustrative of the Rule of St. Augustine. It was published by Walter de Gray Birch, LL.D., F.S.A., of the British Museum, at the request of the late Marquess of Bute, K.T., LL.D., in 4°.

The author, Friar Adam, was a Premonstratensian Canon of Whithorn, Scotland, and its abbot between 1172-1180.[5] About the same time Blessed Hermann Joseph composed his beautiful hymns in honor of the Sacred Heart and of Our Lady at the monastery in Steinfeld.[6] Dr. James J. Walsh, in his *The Thirteenth the Greatest of Centuries*, says of another Premonstratensian, Hayton, that "he dictated at the beginning of the fourteenth century a work on the affairs of the Orient, and especially the history of the nearer East in his own time . . . which book seems to have attracted great attention because of its subject, many copies of it being made, as well as translations into other languages, within a few years after its original appearance" (p. 412). This Hayton was the grandson of the King of Armenia and had joined the Order of St. Norbert in the Abbey of Episcopia on the island of Cyprus, in the year 1305. We find a short biography of him as an appendix to the "Chronicon Ordinis Praemonstratensis", published by Miraeus, 1613. According to it Hayton was instrumental in establishing peace between the Tartars and the Christians, and even succeeded in inducing Mancho Cham, Emperor of the Tartars to receive the sacrament of Baptism.

[5] *The Catholic Times*, London (Oct. 4, 1901), contained an extensive eulogy of this son of St. Norbert. The writer of the article on this topic in the *Catholic Encyclopedia* (vol. I, p. 134), after enumerating his works, observes: "He was one of the most appreciated mystical authors of the Middle Ages; both in style and matter his works show unusual sweetness and spirituality. He is also known as Adam Anglicus and Anglo-Scotus."

[6] See ECCLES. REVIEW, Jan. 1921.

Father Hayton was, for a time at least, actual King of Armenia. A statement made by him before entering the Order may be well worth reprinting. Translation follows:

I, frater Hayton, who recently had resolved to assume the religious habit, but was prevented by affairs of the kingdom of Armenia that I might honorably leave my relatives and friends in their great difficulties, have now completed all arrangements. Since God in His goodness has granted me to leave the Kingdom of Armenia and my Christian people after many labors in a peaceful and tranquil state, I now wish to fulfill the vow I have taken long ago. Having received permission from my Lord the King and my relatives and friends I began my journey in that country where it has pleased God to grant the Christians a victory over His enemies, and having arrived in Cyprus in the monastery of Episcopia, I have taken the regular habit of the Premonstratensian Order that I who in my youth have fought the battles of the world, might spend the rest of my life in the service of God, leaving behind me all the pomp of this world. In the year of our Lord, 1305.

Ralph Strode, Premonstratensian of the Abbey of Dryburgh, Scotland, also lived in the fourteenth century and left us another book: "Itinerarium Terrae Sanctae". While still in his abbey Father Strode acquired quite a reputation as a philosopher and was sent at the expense of the Scottish king to the College of Meron at Oxford, where he obtained his degrees. Nine of the books he wrote are enumerated in Dempster's *Hist. Eccl. Gentis Scotorum.* He is further said to have written English with such elegance that Geoffrey Chaucer placed him among the foremost literary men of his age. In the article "Chaucer" in the *Catholic Encyclopedia,* the poet's friendship with Father Ralph Strode is given as one of the arguments to prove the former's orthodoxy. The writer, by the way, states erroneously that Ralph Strode belonged to the Dominican Order. He died in 1370.

Another notable man of the Order is Father Leonard Goffine. His popular book, *Devout Instructions on the Epistles and Gospels for the Sundays and Holydays,* is found not only in almost every priest's library but has likewise entered the homes of thousands of the faithful. As Father Hattler, S.J., writes: "The child reads from it for father and mother; the bride is presented with it on the day of her

wedding; it is given to the emigrant when he leaves his country for the New World."

Leonard Goffine entered the Premonstratensian Order in the Abbey of Steinfeld, Germany, in the year 1667. While parish priest of Oberstein on the Nahe (1696-1719), where the population was mostly Protestant, the good Father wrote several books, ten in fact, having constantly in mind "to instruct the ignorant". Hence his works are not learned treatises but popular instructions. His *Devout Instructions* he wrote while assistant in Coesfeld, at St. Lambert's church, between 1687-1691. This book is said to have gone through more editions and translations than any other book with the exception of the *Imitation*. A writer in *Le Magazin Catholique Illustré* says: "How many souls has this book not saved and preserved from error during the last two centuries that it has been known in Germany? Wherever in this classical land of Protestantism this book has become popular, the door was shut to heresy". In the year 1719 Father Goffine came to the abbey of Steinfeld to follow the spiritual exercises in preparation for the feast of St. Norbert, 11 July. On the great day he preached the panegyric of our Holy Founder and celebrated the golden jubilee of his religious profession. Scarcely one month later in his seventy-first year he died.

Francis Heffner is another Premonstratensian well known to a number of American priests through his popular sermon books. He was born in Dietwart and joined the Order in the Abbey of Oberzell. He taught theology in the Abbey of Ilbenstadt until the year 1677, when he was made pastor of Accolthausen. The sermons he published went through several editions and are greatly praised even in our day.

One more notable character I wish to mention, Father Procopius Divisch. The following article concerning him appeared in the *Ave Maria* of 18 April, 1914: "Still another priest-scientist is proposed for honors too long withheld from his name and memory. According to the Bulletin of the Central Verein, a widely circulated non-Catholic magazine *Ueber Land und Meer* has in its latest issue called attention to an interesting bit of history in connexion with the erection of a duplicate of the first serviceable lightning-rod in the courtyard of the castle of Znaim, in Moravia. The author of the

article not only states the priority of the erection of the European apparatus over the American invention, but also reminds his readers that the monk, Father Procopius Divisch, had taken up the study of the problem of drawing electricity from the atmosphere without danger to the surroundings, for the purpose of preventing death and destruction by lightning, almost twenty years before Franklin seriously devoted himself to this problem."

Father Divisch was born in Seftenberg, Bohemia, 1 August, 1696. He passed his youth at Znaim where he went to school to the Jesuits. He entered the Premonstratensian Abbey of Kloster-Bruch in 1719 and remained here till 1733 when the abbot sent him to the University of Salzburg. There he obtained his degree as Doctor of Theology. He then was sent to the University of Olmütz and became Doctor of Philosophy. From 1736-1741 he was pastor of Prenditz. During the Prussian war he was Prior in the abbey and returned to his parish in 1745. On 15 June of that year he placed the first lightning-rod on his presbytery, but two years later his farmers pulled it down as a "machine of sorcery", as they called it, because they attributed to it the dryness prevailing that year throughout the land. Father Divisch also made numerous experiments in electricity on sick people who came to consult him and this led him into serious difficulties with some physicians. Furthermore his manuscripts were at first not approved by his superiors for publication and apparently his praises were not sung until after his death, in 1765.

The first Premonstratensian to come to the United States was father Adalbert Inama, from the Abbey of Wilten, in Tyrol. In the early 'forties he took up his residence in Salina, N. Y., and apparently had come through the influence of Father John Stephen Raffeiner. In 1845 Father Inama moved to the West and settled down in Roxbury, Wisconsin, with the object of making there a new foundation of the Order of St. Norbert. Other Fathers from his abbey joined him after some years and, though numerous letters addressed to the Leopoldine Society testify to the zeal and faith of these early missionaries, no permanent foundation was made by these Fathers from Austria. In 1893, the year after the last member of the Austrian missionaries had died, a fresh start was

made by the Holland Province of the Order and this foundation can point with pride to-day to a Priory and a very flourishing College for Catholic young men in Depère, Wisconsin.

Eight hundred years have passed since that Easter morning of 1121 when the first thirteen Premonstratensians received the white habit. Meanwhile the Order has suffered from wars and revolutions, fought against abuses from within as well as from without, but still is doing to-day the work of its Saintly Founder with the true vigor of youth, since its mission has not changed. Sons of Norbert are found to-day in North and South America, in Canada and among the natives of Africa. Once more have the fathers returned to England where at one time the Order had over thirty abbeys, and only a few months ago they bought the historic monument of "Temple Belwood" in Nottingham to convert it into a Catholic college.

True to the spirit of the times and entirely in accordance with their twelfth-century motto, "Ad omne opus bonum parati", the Premonstratensians in Austria and especially in Holland have become veritable leaders in the lines of social activity. In the Norbertine Abbey of Heeswyk, Holland, are found to-day the three leaders of the most influential Catholic social organizations of that country and in that very monastery are published the three weekly organs of these societies.

At present the Premonstratensian Order counts a little over one thousand priests and a few hundred clerics, brothers and nuns. Comparing these statistics with conditions of the Order four or five hundred years ago is like looking down upon the ruins of some great medieval castle or abbey. Times were (1320) when the Order of St. Norbert had twenty-nine provinces with six hundred and sixty-three abbeys. In Ireland, Scotland and England, for example, there were sixty-seven houses. The province of Friesland alone comprised eighteen abbeys with three thousand, nine hundred and ninety-six religious. Neither should it be forgotten that within the walls of each monastery saints as well as sinners found refuge, while at the same time these abbeys offered the very best place of shelter for men of letters and science. Who then can ever estimate at its true value the influence of the monasteries in

general and of the Premonstratensian Order in particular during the ages of Faith! Norbert's Order formed one great corporation with its centre at Prémontré. The Abbot-General exercised a jurisdiction not only of honor but also of authority over all the provinces. The General Chapter appointed the regular Visitors for each province, in short, all the mechanism of a centralized government made the Premonstratensian Order in those days an enormous power for the welfare of the State as well as of the Church. Will those golden days of the Order ever return? It surely must have been the guiding hand of Divine Providence that once more called the old Order into being when the storm of the French Revolution had driven the last sons of Norbert out of practically every house they once called their own, and opened new fields of activity in Congo and Denmark, in Brazil and North America. A revival has taken place in the Premonstratensian Order during the last fifty years that augurs well for the future.

"Let us, then, render thanks to the Giver of all good, to the Immaculate Virgin Mary, and to our Holy Father Norbert", are the words of His Eminence Cardinal Van Rossum in his congratulatory letters to the Abbot-General. "May the sons of Norbert rejoice, and may they, stimulated by the holy example and the lessons of their Master, continue to pursue with alacrity the twofold end proposed to them."

C. J. KIRKFLEET, O.PRAEM.

Depere, Wisconsin.

Analecta.

ACTA BENEDICTI PP. XV.

MOTU PROPRIO: DE SACRIS SOLEMNIBUS ANNI QUINQUAGESIMI EX QUO S. IOSEPH B. M. V. SPONSUS ECCLESIAE CATHOLICAE PATRONUS RENUNTIATUS EST.

BENEDICTUS PP. XV.

Bonum sane et salutare fuit nomini christiano quod Decessor Noster immortalis memoriae Pius IX castissimum Virginis Deiparae Sponsum eundemque Verbi Incarnati Nutricium Ioseph Ecclesiae Catholicae Patronum declaravit; quae res quoniam decembri proximo quinquaginta erunt anni cum auspicato evenerit, vehementer utile futurum ducimus si ea toto orbe terrarum solemni commemoratione celebretur.

Respicientibus quidem hoc spatium praeteriti temporis, obversatur Nobis ante oculos continuatio quaedam seriesque pie institutorum, quae cultum sanctissimi Patriarchae apud Christi fideles sensim usque adhuc crevisse indicent: verum, intuentibus rerum acerbitates quibus hodie humanum genus conflictatur, hanc ipsam pietatem multo studiosius foveri in populis, multoque latius propagari apparet oportere.—Etenim post tam gravem belli contentionem, quid ad communem ordinis tranquillitatem restituendam deesset, ostendimus nuper encyclicis illis litteris *de pacis reconciliatione christiana*, in quibus civiles potissimum tum populorum tum hominum inter ipsos rationes consideravimus. Nunc autem altera est perturbationis causa

attendenda eaque longe maior, utpote quae in venis atque visceribus humanae societatis insideat. Scilicet eo tempore calamitas belli gentes occupavit, cum penitus eas *naturalismus* infecerat maxima illa saeculi lues, quae, ubi invaluit, caelestium bonorum desiderium debilitat, flammam divinae caritatis opprimit, hominem sananti et elevanti Christi gratiae subtrahit, eumque, fidei lumine denique orbatum et solis naturae infirmis corruptisque viribus instructum, effrenatis animi cupiditatibus permittit. Conversa igitur unice studia ad res caducas nimis multi mortales cum haberent, cumque proletarios inter et locupletes infensissimae aemulationes et simultates intercederent, mutuas classium inimicitias adauxit acrioresque reddidit belli diuturnitas et magnitudo, ideo praesertim quod hinc intolerandam multitudini annonae caritatem, illinc subitam fortunarum affluentiam perpaucis attulit.

Accedit eo in cumulum, ut coniugalis fidei sanctitas patriaeque potestatis verecundia non parum detrimenti apud plurimos bello ceperint, propterea quod et alterius coniugis longinquitas officiorum vincula in altero relaxaret, et custodis absentia temeritatem maxime puellarum ad indulgendum sibi licentius impelleret.—Itaque dolendum est multo esse magis, quam antea, corruptos depravatosque mores, eâque re ipsam *causam socialem* quae dicitur, ingravescere in dies adeo ut extrema iam sint malorum extimescenda. Est enim flagitiosissimi cuiusque votis atque exspectationi maturus ortus cuiusdam universalis reipublicae, quae perfecta hominum aequalitate et bonorum communione, tamquam principiis innitatur, et in qua nec ulla sint nationum discrimina, nec patris in filios, nec publicae potestatis in cives, nec Dei agnoscatur in homines consociatos auctoritas. Haec si deducantur in usum, miros terrores sequi necesse est; et eos nunc quidem non exigua Europae pars experitur ac sentit. Atqui condicionem eiusmodi ceteris etiam populis quaeri videmus, concitatisque paucorum furore et audacia plebibus, magnas hic illic turbas subinde exsistere.

Equidem hoc rerum cursu Nos in primis solliciti, Ecclesiae filios sui commonefacere officii ex occasione haud praetermisimus, ut datis proxime ad Episcopum Bergomatium litteris, itemque ad Venetae regionis Episcopos. Iam eandem ob causam ut nostros homines, quotquot ubique sunt, qui manu et labore victum sibi comparant, in officio retineamus, eosque a contagione so-

cialismi, quo nihil christianae sapientiae est inimicius, intactos conservemus, eisdem praesertim Sanctum Ioseph perstudiose proponimus, quem peculiarem et vitae ducem observent et patronum colant.

Is enim simili, atque ipsi, vitae genere aetatem exegit: cuius ratione rei Christus Deus, cum esset aeterni Patris unigenitus, *fabri Filius* appellari voluit. At eam loci fortunaeque humilitatem quantis quamque excellentibus ornavit virtutibus; nimirum iis quibus elucere decebat eum, qui vir esset Mariae Immaculatae, quique Iesu Domini Pater putaretur.—Quare, Ioseph magistro, discant omnes praesentia, quae fluunt, sub lumine spectare futurorum, quae permanent; et humanae incommoda condicionis spe consolantes caelestium bonorum, ad ea, divinae voluntati obsequendo, id est, sobrie et iuste et pie vivendo, contendant. Quod autem proprie ad operarios attinet, placet ea referre quae Decessor Noster fel. rec. Leo XIII simili in causa edixit; sunt enim eiusmodi ut nihil aptius dici posse videatur: "Harum cogitatione rerum debent erigere animos et aequa sentire egeni et quotquot manuum mercede vitam tolerant: quibus si emergere ex egestate et meliorem statum acquirere concessum est non repugnante iustitia, ordinem tamen providentia Dei constitutum subvertere, non ratio, non iustitia permittit. Immo vero ad vim descendere, et quicquam in hoc genere aggredi per seditionem et turbas, stultum consilium est, mala illa ipsa efficiens plerumque graviora, quorum leniendorum causa suscipitur. Non igitur seditiosorum hominum promissis confidant inopes, si sapiunt, sed exemplo patrocinioque beati Iosephi, itemque materna Ecclesiae caritate, quae scilicet de illorum statu curam gerit quotidie maiorem." [1]

Crescente autem nostrorum religione erga Sanctum Ioseph, simul proclive factu est, ut eorum religio in Sacram Familiam Nazarethanam, cuius augustum Caput is fuit, capiat incrementum: alterum enim ex altero sua sponte efflorescit. Namque ab Ioseph ad Mariam recta deducimur, per Mariam autem ad omnis sanctitatis fontem, Iesum, qui domesticas virtutes suo ipsius in Ioseph et in Mariam obsequio consecravit. Ad haec vero tanta virtutum specimina omnino se christianae familiae renovent cupimus atque conforment. Ita, quoniam familiae fundamento communitas humani generis constituta est, cum

[1] Epist. Encycl. *Quamquam pluries*.

societati domesticae plus firmitatis accesserit, eius nimirum munitâ sanctius et castimonia et concordia et fide, eo ipso novum quoddam robur et novus quasi sanguis per omnia societatis humanae membra diffundetur influente usque quaque virtute Christi; nec solum privatorum morum sequetur emendatio, sed etiam communis vitae civilisque disciplinae.

Nos igitur eius plurimum confisi patrocinio, cuius vigilantiae providentiaeque Deus Unigenam suum Incarnatum Virginemque Deiparam commendatos voluit, omnibus Catholici orbis Episcopis auctores sumus, ut tam necessario rei christianae tempore fideles ad opem S. Ioseph eo vel studiosius implorandam cohortentur. Cum autem plures haec Apostolica Sedes modos probaverit sanctum Patriarcham venerandi, in primis quarta quaque feria et continenter per mensem proprium, eos omnes volumus in una quaque dioecesi, instante, sacrorum Antistite, quoad possit, frequentari. Sed praecipue, quoniam praesentissimus morientium adiutor merito habetur, cui Iesus ipse cum Maria morienti adfuerint, Venerabilium Fratrum erit illa piorum sodalitia, quae Ioseph pro decedentibus exorando condita sunt, ut *a Bona Morte*, ut *a Transitu S. Ioseph*, ut *pro Agonizantibus*, omni auctoritatis suae suffragio et favore prosequi.

Ad memoriam vero celebrandam pontificalis Decreti, quod supra memoratum est, praecipimus et mandamus, ut intra annum a die VIII mensis Decembris proximi, toto orbe catholico, in honorem S. Ioseph B. M. V. Sponsi, Ecclesiae Catholicae Patroni, quo et tempore et modo cuique Episcopo videbitur, solemnis supplicatio fiat; cui quotquot interfuerint, eis singulis plenariam peccatorum veniam, usitatis condicionibus, lucrari licebit.

Datum Romae apud sanctum Petrum, die XXV mensis Iulii, in festo S. Iacobi Apostoli, anno MCMXX, Pontificatus Nostri sexto.

BENEDICTUS PP. XV.

SACRA POENITENTIARIA APOSTOLICA.

Atto di Contrizione.

" O mio Dio, mi pento e mi dolgo con tutto il cuore di avervi offeso, per essere Voi somma Bontá, e propongo fermamente col vostro aiuto di non peccare mai piú ".

Die 12 novembris 1920.

Sacra Poenitentiaria Apostolica benigne concessit Indulgentiam CCC dierum ab universis christifidelibus singulis vicibus lucrandam, si orationem, de qua supra, corde saltem contrito ac devote recitaverint. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

ACT OF CONTRITION.

"O my God, I am heartily sorry for having offended Thee, because Thou art so very good, and I firmly purpose by the help of Thy grace not to offend Thee again."

Die 13 Ianuarii 1921.

Sacra Poenitentiaria Apostolica, cum supra relatam versionem anglicam actus contritionis uni ex suis consultoribus examinandam dederit, qui testatus est illam esse undequaque conformem textui italico, in Archivo eiusdem S. Tribunalis asservato, attento praedicto testimonio, versionem praedictam adprobavit, typis imprimi ac publicari benigne permisit. Contrariis quibuscumque non obstantibus.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO OF POPE BENEDICT XV decrees that within the year beginning 8 December, 1920, solemn celebration be everywhere held in memory of the fiftieth anniversary of the proclamation of St. Joseph as Patron of the Catholic Church.

S. POENITENTIARIA APOSTOLIC publishes a short Act of Contrition, with authorized English version.

THE CATECHISM IN TEACHING RELIGION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I should like to say a word for the Catechism in general, and in particular for the Baltimore Catechism. At last one catechist, who is about to begin his twenty-fifth year of teaching religion to children, has found a catechism necessary in his work, and of all the catechisms at hand, the Baltimore Catechism he has found to be the best.

A catechism, the dictionary tells us, is a short treatise giving in catechetical form an outline of the fundamental principles of a religious creed. From this definition it follows that a catechism must abound in abstract, general terms; for principles, being arrived at by generalizations, cannot be expressed in concrete terms. In abstract terms must they be expressed if they are to be expressed at all. A book on religion in concrete terms only, a book in terms such as we find in the Gospel, in church history, or in the life of a saint, might be a summary of history, a narrative; but it would never be a catechism, an outline of the fundamental principles of a religious creed.

Such is the catechism in content—an outline of fundamental truths expressed in abstract terms; in form it comes to us drawn

up and published by the bishop. Further, it comes to us in catechetical form; that is, each fundamental truth is introduced by a question that indicates the point contained in the truth.

As regards the abstract content of the catechism, there seems to be nothing in modern pedagogy that would bar its being taught to children. Indeed, every authority on teaching has a chapter to show how abstract, general meanings are to be taught to children. Thorndike treats the matter in his *Principles of Teaching*; Dewey, in *How We Think*; and Weber, in his *Muenchener Methods*. Further, not only do modern authorities each show how abstract, general meanings are to be taught children, but they all agree in the method to be employed —the type method.

Would the catechist teach the children, say, what we are commanded by the Fourth Commandment—to honor, love, and obey our parents in all that is not sin, and what the Fourth Commandment forbids—all disobedience, contempt, and stubbornness toward our parents? He selects, it may be, from the history of Joseph and his brothers such individual facts as are a concrete representation of the general terms of the catechism —to honor, love, and obey our parents, disobedience, contempt, stubbornness toward them. These facts, now selected from the history of Joseph and his brothers, the catechist arranges into a well told story in such an order that after he has told the story to the children, he can, by a series of questions, direct their attention, in turn, to Joseph's honoring his father, etc., and to Joseph's brothers' disobeying him, etc. As the catechist, by his questions, leads the children to fasten their attention, now on the element in Joseph's conduct that was love for his father, now on the element in the brothers' conduct that was stubbornness toward him, spontaneously—such is the law of the mind — do the children's minds acquire the general notions of love for parents, of stubbornness toward them. Finally, to reinforce and clarify the general notions the children have now acquired, the catechist applies these notions to new individual facts. He cites a case, taken preferably from the life of children, and asks whether that would be honoring one's parents; he cites another and asks whether that would be disobeying them. Such roughly is the type method. All agree that it is the method to be employed with children; an agree-

ment, this, that would seem to indicate that it is recognized as the best method, and an agreement, also, that would seem to imply that the propriety of teaching general, abstract truths to children is questioned by no one.

Citing the fact that Thorndike, Dewey, and others treat of the type method in their books may not determine that they have children in mind when they advocate this method; but when it is pointed out that the abstract meanings they would teach by the type method are meanings like these: mood, tense, case, numerator, denominator, dividend, quotient; a verb agrees with its subject in number; to reduce a fraction to its lowest terms, divide both its numerator and its denominator by all of their common factors or by their highest common factor—meanings all, that are taught, not to adults, but to children—it must be clear that Thorndike, Dewey, and the others intend the type method to be used with children.

For the abstract content of the catechism in general, then, I would say that modern pedagogy shows that it can be taught to children, and for the Baltimore Catechism in particular I would say that if children can be taught that to reduce a fraction to its lowest terms they must divide its numerator and its denominator by all their common factors or by their highest common factor, they can also be taught that a venial sin is a slight offence against the law of God in matters of less importance; or in matters of great importance it is an offence committed without sufficient reflection or full consent of the will.

Reduction of fractions, however, is not taught children before their fifth year in arithmetic, and much that the catechism has in a developed form is not to be taught in its details before the children's later years in religion. Modern pedagogy tells us this, but it is not a modern truth. In the Preface to *The Catechism of the Council of Trent* we read, "Hence account must be taken of the age, capacity, habits, and conditions of one's hearers." Again, "Let him not imagine that all those entrusted to his care are on the same level, and consequently that he can follow one uniform and unvarying method in his efforts to instruct the faithful and form them to true piety." That the Baltimore Catechism No. 1 gives the answers it treats, in all the fulness of the complete Catechism, and without omitting abstract meanings too difficult for young chil-

dren, may be the reason why it is said that the Baltimore Catechism is too difficult for children.

For the abstract content of the catechism, again, I would say that there is no teaching human beings, be it teaching of religion, grammar, geography, history, or anything, that does not issue into abstract, general concepts. The presentation of concrete facts without the evolving of general notions, is not teaching children. Animals are taught in that way, but not human beings. J. H. Gardiner, in *The Forms of Prose Literature*, page 14, speaks of an instinct "which distinguishes man from animals—instinct for classifying and understanding things." But it is only by forming concepts that we can thus classify and understand; it is only by acquiring the abstract and general meanings that form the content of the catechism that we understand religion.

As regards the form, the catechism is given out by the bishop, but it is given by him, not to the children, but to the catechist. The catechism is an outline of the fundamental principles of a religious creed drawn up by the bishop with a view, in the first place, to guiding the catechist in what the children are to be taught; and, in the second place, to giving authority to the catechist's teaching. For many doctrines that the bishop would have taught, the catechist cannot give the children the proofs that are in the Bible or in theology; but even the child mind will not assent to these truths without either the authority of evidence or the evidence of authority, *aut auctoritate evidentiae, aut auctoritatis evidentiâ*, as Vallet's text-book taught some of us in logic. He is teaching, for instance, that Jesus Christ is whole and entire both under the form of bread and under the form of wine; he cannot give the children the proofs of theology; so the bishop provides him with a catechism, which carries with it the bishop's authority, the authority of him "who is the divinely appointed dispenser of the mysteries of Christ in the diocese."[1] Thus do the children assent to the catechist's teaching, *auctoritatis evidentiâ*, on the evidence of authority, despite that they have not the proofs of theology.

Though the catechism is primarily the catechist's book, it is also of use for the children. "Hence account must be taken

[1] Bishop W. Emanuel von Ketteler.

of the age, capacity, habits, and condition of one's hearers," says the Preface to *The Catechism of the Council of Trent.* This means that regard must be had for the laws that govern the child mind. Of these laws the one which says that the child begins with the concrete, tells the catechist how to proceed in teaching the catechism. The terms used in the Bible, in the lives of the saints, in church history, are concrete terms; so he begins with these. He selects a story that is a typical case of the doctrine he is teaching, and by the type method, advocated by Thorndike, Dewey, Weber and others, leads the minds of the children to acquire the abstract meanings that the general terms of the catechism express.

These meanings, as they are evolved one by one, are written one by one upon the blackboard until in the end the entire answer of the catechism appears. The children have now such a grasp of even the most difficult terms as the bishop expects of them. They could make a good recitation on the matter, but since *tantum scimus quantum memoria retinemus,* they are now given the catechism to help them in their study recall what was said by the catechist, and to enable them to commit to memory the wording prescribed by the bishop.

When the catechist has evolved the general meanings of the catechism by the type method he is far from having taught the lesson. There remains yet a method of appealing to the will, and a method of awakening the emotions, each method as definite and as detailed as the method of evolving general notions, but of these I will say nothing as not having a place in my word for the catechism.

JOHN A. CUMMISKEY.

Lake City, Minnesota.

TESTS OF BEESWAX FOR THE LITURGY.

Since there has been some doubt and confusion as to the relative purity of the candles, used for the altar and liturgical purposes generally, which are being offered in the market at different prices, we call attention to practical methods by which a priest, desirous of clearing up the matter to his own satisfaction, might test, or have tested, the approximate purity of the wax which he purchases. The following statement gives a definite basis for such tests generally.

It is needless to say that there are other chemical formulas for the desired purpose. The more refined tests involve methods out of the reach of the inexpert. In fact, of the tests given below, those requiring acids and hydroxides should not be attempted by anyone unskilled in chemical work, since the handling of these substances is dangerous. As in the case of the examination of the purity of wines or oil, or flour for the sacred breads, most of the practical tests are approximate only, owing to allowable variations in the specimens, and to certain temporary physical conditions.

PHYSICAL PROPERTIES OF BEESWAX: color, yellow to brown; softened by the heat of the hand, but somewhat brittle when cold; fracture granular, not crystalline; specific gravity, .950 to .970.

ADULTERANTS: paraffin (and ceresin), rosin, Japan wax, spermaceti, stearin, suet, meal, etc., etc.

TESTS: When 5 grammes are boiled with a mixture of 15 millilitres of N/1 alcoholic solution of potassium hydroxide and 15 millilitres of absolute alcohol until completely saponified, the alcohol evaporated, the residue dissolved in 20 millilitres of glycerin on a water bath and 80 millilitres of boiling water added, a clear translucent solution is obtained. (Absence of ceresin, paraffin, and other waxes.)

Boil one gram of yellow wax one half hour with 35 millilitres of aqueous solution of sodium hydroxide (1 in 7), adding distilled water when necessary. Wax separates on cooling. The remaining liquid not opaque, and no precipitate is produced in the liquid after filtration through glass wool or asbestos on the addition of hydrochloric acid in excess. (Absence of fats, fatty acids, Japan wax, and rosin.)

If beeswax is boiled with water, there should be no precipitate on the addition of hydrochloric acid.

Meal, earth, and other insoluble substances are at the same time discovered and separated by melting and straining the wax.

When the fracture is smooth and shining, instead of being granular, the presence of rosin may be detected. This is dissolved by cold alcohol, while the wax is left untouched. Yellow wax is frequently adulterated with a mixture of paraffin and rosin; such wax is generally translucent on the edges.

Starch and flour remain behind when the wax is treated with turpentine.

"Legrip's Cereometer" is based on the altered specific gravity of wax when adulterated. Any one may apply this principle by making such a mixture of alcohol and water that *pure wax* will neither sink nor rise in it, but will remain wherever placed. In this case a wax adulterated with paraffin would float.

Paraffin . . . etc., are recognized by heating a sample of the suspected wax with fuming sulphuric acid in a porcelain dish. Pure wax is thereby entirely decomposed and converted into a black, jelly-like mass, from which the paraffin is separated in an unchanged form after cooling.

REFERENCES (for the above): *The U. S. Dispensatory*, 20th edition; *Manufacture of Soap and Candles*; by Brannt (1888).

FURTHER REFERENCES: The U. S. Pharmacopoeia. *Journal de Pharmacie et de Chimie* (Paris), 1912, no. 12, contains an article by A. Leijs, who describes a method for separating paraffin, etc., from beeswax, based on solution properties in fuming hydrochloric acid.

P.

MARYKNOLL MISSION LETTERS. XXII.

AMERICAN CATHOLIC MISSION, KOCHOW, CHINA,
16 February, 1920.

While at Canton, a propaganda article written by one of us appeared in the *Canton Times*, rather to our surprise. It spoke of the fine work done by Aviator Tsu, China's greatest hero of the war, of his father's shipbuilding and other successes, and showed what a blessing the Catholic Faith had brought China through this one family alone. Incidentally, it mentioned that two of the sons had matriculated in Notre Dame and Dayton, respectively, as self-supporting students. A page torn from Fr. Superior's "O. O." [1] illustrated the article, which Fr. Fourquet had sent to the editor for us. It was a change from the Y. M. C. A. and Protestant Mission stuff the readers are continually supplied with. Propaganda is necessary; but it must be judicious. The "Y" propaganda in the Fast East,

[1] *Observations in the Orient.*

as conducted in the secular papers, looks too much like a theatrical press-agent's bid for " publicity of any kind, so long as it contains some mention " of the " Y ".

After dinner, Fr. O'Shea, three new men catechists and one woman catechist, with her little girl, together with the " famous baggage " for Tungchan and Kochow, were escorted to the Shuitung junk. One of the men is to be the language professor at Kochow, while the others are destined to swell Fr. Meyer's forces—and expenses—in the Tungchan bailiwick.

Frs. Walsh, Vogel, and Gauthier formed the escort, and hardly had they left when Fr. Lau, the 65-year-old veteran Chinese, who looks only half that age, came to say good-bye to his protegés, the new catechists.

The trip overnight to Kongmoon was marked by a " pirate-scare " and our four toy-cannon were very seriously prepared, while the half-dozen soldiers put up the sheet-iron armor around the pilot house and stood anxiously on watch. Sailing through the narrow and tortuous channels of the delta calls for considerable attention on the part of the pilot, but his mind seemed more intent upon the possible ambuscades hidden by the deepening dusk. Fr. O'Shea was traveling first-class; that is, he paid seven dollars for the privilege of sharing the cabin with the crew and soldiers. Of course, as always in China, privacy was out of the question, and the three days on board were marked by the usual concomitants of having his breviary carefully investigated, the composition of his food and its consumption minutely analyzed; and one polite celestial asked him to roll off his blankets to satisfy a question that had arisen among his fellow-passengers.

Travel in China, *à la chinoise*, whether by land or by sea, is not what the ordinary Westerner would call a pleasure. The chief difficulty, outside of personal discomfort and the lack of anything in the way of sanitation either of body or food, is the interminable delay. Schedules are unthought-of, and the captain of a Chinese vessel seems never to know whether he will go or not. Three times in as many days on this trip we stopped for no assignable reason whatever and lost many hours. Perhaps the philosophical reasoning behind it all was that if the boat were on time it would have to wait for its freight, but

that if it were late, there would be more chance of the freight being ready for it.

But the beginning of the end of this sort of thing is at hand. The political and economic affairs of China are bound to be stabilized before long, either by Japan or by the Western nations, and with peace will come a development of railways and steamship connexions that will revolutionze the country. Will this forward the work of saving souls—or hinder it? No one can say definitely, but—we are all willing to take the chance.

The European suburb of Kongmoon is called Pakkai. And there we have a parishioner, just entrusted to us by the Bishop. A Chinese Catholic girl who *can speak only English!* In reality she is an American, having been born in Hawaii while her father was in business there. Returning to China, he established a cracker bakery, and a few months since, she was called back home. The poor girl (she is only seventeen) is aggressively American and still clings to Western clothes. Having an aptitude for drawing, she wants to be an artist; but her parents have no sympathy with any such ideas. She is frankly disgusted with the land of her ancestors, but is trying to make the best of the inevitable. Having finished the sisters' school in Hawaii, she has established one herself, and is teaching English to four little pupils, all of whom are of European race, though born in China. Having nothing in common with her environment she has maintained a large correspondence with some American girls through some "Daddy Dan" in one of our Catholic papers. Not knowing another Catholic in all China, certainly none that speaks English, she was delighted when the American Father called.

Nothing less will satisfy her than a chapel at Kongmoon, for which "she would work herself to death". Perhaps in God's good time there will be one there, for it is a most important port; but for the present, the occasional call of a Maryknoll priest in transit from Canton to our mission will be all the spiritual ministration she can now hope for. Her parents, though very friendly with Fr. Thomas, who referred the case to us, are pagans; so it is altogether probable that one of these days some gallant swain will buy her for his bride—

not only without her consent, but even without her knowledge, for prospective brides in China are the last ones of all to be consulted in the matter.

The remainder of the journey to Shuitung was, as all of these boat trips are, a succession of starts, delays, and pirate scares, with a continuous fog thrown in for good measure on this trip, making navigation very difficult. However, on Wednesday morning we arrived outside the Shuitung bar, and after waiting for high tide, and much haggling about the baggage, we got ashore to the chapel before noon. Shuitung, each time it is seen, seems to show some different outstanding feature. This time it was the great number of homes built up on enormously high piles over the water.

The rest of the day was spent in making arrangements for the morrow's flight "home", a feature of which was the announcement at five o'clock that the three-feet cube No. 7 packing case could not be taken in the ox-carts to Muiluk for shipment by raft up-river to Kochow. The next hour was well spent in making two boxes grow where but one stood before, and nightfall found us with the job completed. Up at four in the morning, Mass, breakfast and away; and, despite the hottest day of our five months in China, a comfortable trip home by sun-down. "Sundown" is used advisedly, as it was the second time that it had a chance to go down in the six rainy weeks it completed. In order to properly celebrate the affair, Fr. Walsh's horse threw Ming Lei off a rice path just before our arrival at the Kochow Pass.

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11 April, 1920.

Last week was spent by Fr. Walsh at his typewriter, catching up on his correspondence. All our missioners say that correspondence demands a great deal of time, but Fr. W. has an additional duty in taking care of general mission matters. There is no help for this at present, although it is hard to see time so used that should be spent in learning the language. Fr. Walsh to Naamfootong (South Lake Court). Not much of a crowd at Mass, but the spirit seems better. Between Maurice Wong, our venerable-looking old catechist, now established there, and Mary Lo, Charlie Chung's daughter-in-

law, this hardest of our Christian settlements seems bracing up a bit. Wong has a nice little school of twelve boys, while Mary Lo has a half-dozen pagan wives of Christians, with as many little girls, under her charge. One of those was ready for baptism, which was administered, and the marriage was then blessed. Two of the school-boys returned with him to Kochow. They said their knowledge of characters fitted them for the "big" school, and we were rather glad, as we enjoy having them fill our courtyard, where both of us take our principal recreation in playing games with them.

Main topic of conversation these days is the prospect of war at Kochow. The trouble brewing between the Yunnan and Kwangsi generals for the past two months is gradually focussing here. Three thousand troops are said to be en route from the West River to oust the local authorities, who have a pretty strong force at their own command. Most of these things blow over; but this has been unusually long sustained. However, we aren't worrying much; merely interested. Fr. Fourquet thinks it is the beginning of the end of China's civil war. Let's hope so.

Thursday, 15 April—noteworthy as being first rainless day since Easter. As a fitting celebration, both of us paid a visit to the Fuk Yam T'ong (Protestant Mission) to see the lately arrived ministers. Did not see them, for there weren't any. The old one had come to pack up his effects preparatory to becoming a sort of superintendent at Shanghai, while the new one came up to see the place before beginning his leave in America. The others might have been inspectors. At all events, we are again the entire Kochow foreign colony, and will be so until fall.

Friday, 16 April. Got word to-night that the bubonic plague is with us, one of our Christians having been among the number of victims at Lungwoh. The catechist says he does not think it will be very bad. We hope not, as the Lungwoh Catholic colony is the backbone of our district, all the way from the sea (Shuitung) to the West River (Tungon).

Fr. Meyer's boy Joseph came down to-day on a visit to his home. Brought a letter from the Tungchan Pastor inviting

us to return with Joseph for a visit. Theoretically, we are all in favor of frequent visits between the different stations, but practically, traveling is so hard, and there is so much to be done, that we rarely visit.

" M-in-C " feels most keenly its lack of experience, coupled with its lack of facility in the language. Fr. Gauthier's help has been invaluable and we could not have got along otherwise, humanly speaking. But, even with it, we shall have to creep along toilsomely and slowly until we have had at least three years of the language.

Monday, 26 April. As we had noticed fifteen hundred soldiers marching through Tungchan on their way to Kochow, we were not surprised to find that they had been making their presence felt. The very first night here they turned a shop inside out, and every day since has added more grievances on the part of the townspeople. Kochow had more than its share of soldiers before, but the end is not yet, as five hundred arrived to-day from Canton and more are en route. The whole neighborhood is worried, of course, not so much at the thought of war, for it is now said that all the local mandarins are " resigning " and their places will soon be filled with new men. Even our good friend, the To Wan is to lose his official head, much to our regret. But, although there is to be no war, there is certainly no peace. Robbery is the ordinary thing for the soldiery, and murder is committed at will. It is no wonder that Mary Lo has come in from Naamfootong; besides being an " unprotected female ", she would be a special mark, an opportunity for " easy money " by holding her for ransom.

The following is the Protestant situation here, as reported by Yip to Fr. Walsh. It bears every appearance of being according to the facts, but at the same time it has been reported elsewhere, notably in Yeungkong and Loting, that the *odium theologicum* is felt most strongly among the native ministers of religion, and perhaps even the usual careful Yip may exaggerate. He avers as follows:

There are about 400 baptized Protestants in Maoming (Kochow District), almost all men. They have hardly any families, not more than ten in the entire district. Of their

400, not more than 100 could be called "practising"; that is, attend services or bother their heads in any way about religion. All of the 400 have the usual superstitions in their houses. In Kochow city there are twenty baptized, none of whom practises. Even the drug store man laughs at the idea. At the present time they have no catechists out, for not long ago the latter left and became apostates because Mrs. Minister cut their pay. Mr. Minister was liked, but was a man of little force; Mrs. M. was exceedingly disliked, so much so that many of the converts refused to let her enter their houses. On the whole one might say that the Protestant effort here has not been a success. However, Fr. Walsh had heard while at Yeungkong that our separated friends considered Kochow their worst centre.

Yip also reports the following curious story. Two Americans, tobacco agents, once came to Kochow to dispose of their wares. The minister immediately issued a proclamation saying that tobacco was no good, ruinous to the health, etc., and urging all not to buy it. He not only spoke to his own people, but posted signs in the street for the edification of all beholders. Naturally, the Americans were furious, and one of them, a good Cantonese speaker, went all over the town airing his views of the minister.

WILLIAM F. O'SHEA, A.F.M.

A PLEA FOR THE SEMINARIES OF FRANCE.

We publish herewith an appeal which comes from a writer who was witness in France of the desolation in the parishes on the war line. The Clergy of France, with a certain national pride which calls for respect, have abstained from seeking aid abroad for the rebuilding of their broken homes and churches. But they plead for a filling up of the ranks of their priesthood, the gaps caused by the loss of those who gave their lives in battle. To revive the religious fervor of that Church which once was proud to claim the title of First Daughter of Rome, a fresh impulse of the priestly apostolate is needed. Hence the plea of France for the reconstruction of its lost seminaries.

One of the most touching incidents in this connexion during the war, and one which shows the beautiful spirit of Catholic and of priestly international brotherhood, was the action, amidst the bloody struggle, of the present Archbishop of Cologne, Dr. K. J. Schulte. As he visited the camps of the French prisoners on the Rhine to comfort them in their distress and offer them spiritual as well as temporal aid, he found among the French captives a number of young soldiers who had been taken from the seminaries on the eve of their ordination. Having ascertained their wish to be priests, he applied promptly to the French authorities, and simultaneously to the Holy Father, for permission to ordain the young candidates, in order that they might console and spiritually assist their countrymen in durance vile. He at the same time requested that they receive the military rank of officers in the French army, so as to strengthen their authority among those of their countrymen who might not otherwise recognize the value of the priestly dignity.

Thus the German Archbishop was the first to turn the fruits of the war to the spiritual advantage of its victims. We feel assured that the same noble motives which prompted the act of the Catholic prelate in behalf of the young candidates for the priesthood will second the appeal of the venerable Cardinal Archbishop of Rheims. In the light of these statements the following communication will be rightly appreciated by our readers, whatever their national allegiance, just as it has been in the case of the little children for whom the Holy Father seeks to secure our interest and for the clergy who are in dire need elsewhere. America owes a debt to more than one of the countries now impoverished by war. France, like Austria, generously offered first aid to the struggling Church in this new world.

An Appeal for the Seminaries of France.

The *Catholic Mind* for 22 April, 1920, gives a transcript of an official document, hitherto unpublished in the annals of America, which has a direct bearing upon the independence of our country.

On the 12th of June 1781, by unanimous vote of the regular Quinquennial Assembly of the French clergy, called by royal

decree, the sum of 30,000,000 livres, or $6,000,000, was granted as a loan to Louis XVI for the prosecution of the war which made of America a free and independent nation.

Through the collapse of the monarchy in 1789 the greater part of this loan was never collected. It goes without saying that the French Clergy did not ask or ever expect America to repay the loan made by them to their government. This cannot, however, lessen the obligation which devolves upon Americans of whatever faith to stand ready to aid the clergy of France, since we owe to their generosity the possibility of final success in our struggle for independence. The time has come when America, as a nation, is asked to hearken to an appeal of the clergy of France. It is not an appeal for bread, not for destroyed churches and convents, but for something more vital—the preservation of Christian faith through the reëstablishment of the seminaries of devastated France.

The appeal comes from his Eminence, Cardinal Luçon, Archbishop of Reims, one of the noblest scions of that "Third France" which is neither "black nor red", and which "in silence repairs the excesses of the other two".

Himself a native of the Vendée, the fire of the spirit which animates Cardinal Luçon is deeply accentuated by all that he has witnessed and passed through during the late war. Only a man of heroic mould could have borne the harrowing experiences, in a spirit of total self-abnegation, which four years of the assault forced upon him. Yet at the age of eighty years the venerable churchman stands erect, burning with zeal for the welfare of his desolate flock. Less conspicuously placed than his brother Cardinal Mercier, his claim to the honors awarded to true courage is hardly less. From the memorable 14 September, when the first guns shattered the historic edifice of the Cathedral of Reims down to the month of June, 1918, when the last onslaught was made upon the ruined city, the venerable prelate was at his post in the midst of the disconsolate remnant of people that trusted to his care. Those who remained with him counted thirty-seven strikes of bombs that fell upon the dwelling in which he resided, thrice blowing his bedstead to fragments. It was a marvel that he himself should have survived; yet he stayed, consoling his weeping flock and suffering the pangs, with them, of hunger and thirst, in utter

darkness. He was the last to leave Reims, and their remained after him not a living thing, man or beast.

When the armistice, had been signed, the Cardinal was the first to return to his shattered dwelling amid the general ruin, for the purpose of reorganizing and restoring whatever could be restored.

This is the situation in which the aged and sorrow-stricken Archbishop finds himself at present. His province, once the most prosperous, is among those most seriously devastated by the war. Of his clergy ninety-one were killed in engagements or died of exposure. His seminary was entirely destroyed By the law of 1904 Catholic seminaries have had no legal existence up to the present in France. Hence the Archbishop may not expect to be benefited from any government grant in behalf of his institutions, even if Germany were to pay all or part of the indemnity agreed upon.

The primary need of the Church in France then is aid toward the immediate reorganization of its ecclesiastical seminaries. The present indications, both in the political and in the religious field, point to a new order of things in which the priesthood must be relied upon as the preserver of order in the state. Thus the episcopate of France, whose venerable representative in the present conditions is Cardinal Luçon, feels called upon to secure the education of the youth destined to supply the places of the lost priestly helps, by making every legitimate effort to restore the seminaries. Animated by this sacred conviction, the Cardinal, shortly after the close of the war, addressed himself to the Dean of the American Hierarchy. By some accident the letter appears never to have reached its destination. The aged churchman was then urged to go in person to America and make his appeal. His answer was: . . . I cannot go as a beggar—*on ne donne pas l'aumône à la France.*" "But, your Eminence, the American clergy do not know your needs; they have no idea that you could be induced to visit them." "I have written," he answered with a sweet sadness of apparent disappointment; "I have written to a great American prelate, explaining our needs; but I have received no answer to my letter." Then, after a painful silence, His Eminence continued: "I have no command of the English language, though one of my young priests who speaks it per-

fectly has offered to accompany me . . . I am old; too old for such a journey under ordinary circumstances; but for the sake of my seminary I should make the effort . . . America is the only country from which help must come to us . . . I have in my possession now some two hundred thousand francs; but it is millions that are required for the needs of my diocese."

It was in June 1920 when the Cardinal uttered these words. Since that time he has visibly aged. The anguish of soul in his present helplessness has done what four years of the awful perils of warfare could not effect to break the lofty courage of the humble prelate. At present he is suffering acute pains from sciatica, so that it is not likely that America shall ever welcome the noble representative of the French episcopate. Yet may we not hope that the generous spirit of the American clergy and people who are, as I pointed out at the beginning of this paper, so largely indebted to the priesthood of France, and that under many more titles than that of their readiness to help our country to independence and with it to religious freedom—may we not come to the aid of the French Bishops in this matter of the seminaries, and revive the flagging hopes of the venerable Cardinal of Reims?

The land that produced a St. Vincent de Paul, a St. Francis de Sales, cannot fail to produce, with the new life already stirring within her, other standard bearers, whose work will redound to the glory and praise, not only of Christian faith, but of the land that made their vocation possible.

E. S. K.

DISPENSATION FROM DIFFERENCE OF WORSHIP AD CAUTELAM.

Qu. How should I ask for a dispensation in a case of doubtful mixed religion when and where, after all possible efforts for information have been made, I am still in doubt whether the non-Catholic party has been baptized or not? Does the new Canon Law forbid the clause *ad cautelam* in such a case? Could I ask for a dispensation in a case of the above nature for *mixtae religionis et ad cautelam disparitatis cultus?* I am anxious to know.

Resp. Among the many unpleasant duties devolving upon the priest in connexion with mixed marriages, frequently not the least unpleasant is that of investigating the baptism of the

non-Catholic party. The reason for the investigation is quite apparent, to determine, namely, the nature of the dispensation to be sought. That such an obligation exists cannot be denied, when we reflect that the Holy See has insisted upon it more than once. Thus Cardinal Ledochowski, Prefect of Propaganda, in a letter of August, 1901, which was addressed to our Bishops, complained that some priests contented themselves with merely asking the non-Catholic whether he had been baptized or not. Upon receiving an affirmative answer, they petitioned without further ado for a dispensation from mixed religion. In consequence, as the Cardinal pointed out, not a few marriages were invalid on account of difference of worship, because, despite the contrary assertion, it sometimes happened that the non-Catholic had never been baptized.

But, how is this investigation to be conducted? Whenever possible, *direct* proof of baptism should be sought, that, namely, which is supplied by authentic documents, competent witnesses and such like evidence. Not infrequently, or perhaps quite generally with us, such proof may be unobtainable. *Indirect* proof is then demanded. Such indirect proof, both for and against baptism, is furnished by presumptions. Canonists give a list of these presumptions in favor of baptism as far as marriage is concerned—*in ordine ad matrimonium*. Of especial importance is the list submitted by the Bishop of Savannah to the Propaganda and the replies of the latter, 1 August, 1883 (III. Plen. Con. Balt. pp. 246 ff). When the presumption made for baptism, it was the practice of the Roman Congregations, at least formerly, to grant a dispensation from mixed religion only, even though under other circumstances conditional baptism would be deemed advisable.[1] Lehmkuhl taught, contrary to the common opinion, that under the old law, such a dispensation had the additional force of a dispensation from difference of worship, when the doubtfully baptized party had in reality not been baptized. Gasparri held, in opposition to the more common teaching, that when the investigation favored baptism, the doubtfully baptized partner was to be considered baptized for purposes of marriage. This presumption he held

[1] V. g., if it were a question of receiving the doubtfully baptized person into the Church.

to be a presumption *juris et de jure*, a presumption, namely, that could not be rebutted even by subsequent contrary evidence. Neither opinion can be maintained under the present legislation, which states unequivocally that presumption yields to certainty (Canon 1070 § 2). Whether the opinion of Gasparri or that of his opponents was the correct opinion previous to the Code, cannot now be determined.

At any rate, even prior to the promulgation of the Code, the Holy See had come by degrees to grant more easily a dispensation from difference of worship by way of precaution ("ab impedimento mixtae religionis, *et, ad cautelam, disparitatis cultus*"), when the matter of baptism was doubtful.[2] By such a dispensation all subsequent doubts as to the validity of the marriage are obviated. No doubt our Bishops took their cue from the action of the Holy See. As a matter of fact dispensations from difference of worship *ad cautelam* were not uncommonly granted by some Bishops, at least, in virtue of their apostolic faculty to dispense from difference of worship. We think their action was justified by the uncertainty attending the question both of the fact and the validity of the baptism of non-Catholics here in the United States. Further justification of such action would, in our opinion, be found in the consideration that, whereas in the past the presumption directly favored the doubtful baptism so far as marriage was concerned, now the presumption has been reversed in favor of the marriage itself, so long as the baptism continues doubtful (Canon 1070).

Still, one should not conclude from what has been said that the investigation, of which we have spoken, is to be considered futile. For, if a bishop has not received the faculty to dispense from difference of worship, he might dispense notwithstanding from said impediment as often as the fact or validity of the baptism of the non-Catholic is doubtful. And this by reason of Canon 15, according to which an Ordinary may dispense even from invalidating and disqualifying laws from which the Sovereign Pontiff is accustomed to dispense whenever there is a *doubt of fact*. Now if a doubt arises in connexion with the non-Catholic's baptism, be it either the fact or the validity, we are confronted with a doubt of fact as to the existence of the

[2] De Smet-Dobell, II, n. 290.

impediment of difference of worship. Consequently, even a bishop who had the faculty to dispense from mixed religion, but was without an apostolic faculty to dispense from difference of worship, might nevertheless dispense from the latter impediment also, either absolutely or by way of precaution, in virtue of his ordinary jurisdiction. However, a reasonable doubt can hardly be said to be present unless a previous investigation into the question of the doubtful baptism has been conducted.

From the foregoing remarks our correspondent should be enabled to determine his course of action in applying for the dispensation.

COMMUNICATIO IN SACRIS.

Qu. Is it permissible under any circumstances for a Catholic to assist as bridesmaid or best man at a marriage in a Protestant church?

What cause would justify passive assistance at a Protestant religious service?

Resp. The answer is to be determined upon the principle that *communicatio in sacris* is forbidden when it implies expressed approval of a worship contrary to that ordained or sanctioned by God. Whether the assistance be intended, or not, as a profession or approval of a false religion, does not enter into the question. The act is unlawful, either as a positive denial of true faith, or as seemingly such, when it becomes a source of scandal to others. On the other hand, the presence of a Catholic at a marriage, funeral, or similar ceremonial, performed in a non-Catholic house of worship or by a minister, is not a denial of his or her faith, when it is readily understood to be a mark of personal respect or affection for those who, though not of our faith, have a claim on our charity and on our hope of their eternal salvation.

DIGNITY OF RURAL PARISHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW I note with great interest the remarks of "Harrigan" anent the "Rural Problem", especially the Catholic Press in rural districts. What is wrong with the treatment that rural districts receive

in the spiritual and financial economy of the various dioceses that make up the Catholic Church in America? It is the attitude of the seminarian, the future priest, and the bishop toward this choicest portion of God's vineyard. The seminarian has the idea that the rural parish is to be his purgatory for a few short years and then the city will clasp him to her breast for the rest of his sacerdotal life. Meanwhile some unfortunate young priest or newly-ordained takes his place, and so the circle is complete.

The spirit of the various dioceses is that rural parishes, especially if one spends many years in them, imply that their occupant has not made good, is not brainy, is not a builder, or possibly that he is expiating some faults either great or small; most priests want to get to the city; in fact, to be plain, it is a promotion; and not to be sent to the city is very often a negative way of demoting; the ground between is hardly neutral. I think a large majority of the priests will agree with this. The bishop is often obliged to hold out the city parish as a promotional lure to those seminarians and young priests, that dearth of priests in his diocese makes an utter necessity, in competition with other dioceses. The salary of rural priests is most often pitiably inadequate; in many Western dioceses few of them ever get full salary, whilst their fortunate confrère in the city has almost at times the luxury of a substantial banker. It is useless for us to say that salary has nothing to do with the attitude of many priests toward the few Mass intentions, scant *stolae jura*, and have little material comforts.

Suppose that promotion were to be from the city to the country parish, what then? It would be a splendid test of disinterested zeal; it is true that this is the case in Ireland where rural parishes are the rule, and that America as at present constituted is not an analogous case, but the viewpoint of the average seminarian, young priest and many old priests must be changed if we are to fulfil our portentous obligation to embryo Catholicity of the woods and prairies. An exchange of views on this most interesting and important problem of the Catholic Church in America, through the medium of the ECCLESIASTICAL REVIEW, would be appreciated.

SINN FEIN.

DISPENSATIONS "ON CONDITION".

Qu. The Rev. John Titius verbally applies for a dispensation for a marriage between a Catholic and a non-Catholic (1) before he has ascertained whether or not the latter has been baptized in any Protestant denomination, and (2) before he has had the *cautiones* signed, as the diocesan statutes demand.

May the Ordinary in such a case grant a dispensation (a) on condition that the promises in writing shall subsequently be made; and (b) may he give Titius a dispensation *mixtae religionis et ad cautelam disparitatis cultus?* H. F.

Resp. The regular rule in Canon Law is that a dispensation to be valid demands certain knowledge of the facts for which it is granted. This supposes, of course, that the impediment is of a serious nature, such, for instance, as the existence or non-existence of baptism. "In quantum pro valore requiritur, oportet ut executori constet de veritate expositorum, ac proinde, nisi aliunde habeatur certitudo, inquisitio est facienda antequam dispensatio executioni mandetur."[1] According to the same authority, a reasonable presumption of the true nature of the impediment would permit the exceptional granting of a dispensation. As for the "cautiones" required in a mixed marriage, the bishop may accept the verbal promise, even if the statutes require a written guarantee, since he acts as legislator, and the question of the trustworthiness of the party promising may be determined by him in individual cases.

LEAVING THE ALTAR DURING CHANT AT SOLEMN MASS.

Qu. Should the celebrant, deacon, and subdeacon genuflect toward the tabernacle before leaving the Epistle side of the altar to sit down for the Kyrie and for the singing of the Dies Irae?

The Ceremonial recommends a bow. Does it suppose that the Blessed Sacrament is not in the tabernacle? Opinions among priests are divided. Please solve the difficulty. N. C.

Resp. P. Schober, a member of the S. C. of Rites, in his *Ceremoniae Missarum Solemnium* (p. 179), answers: "Si Celebrans ad scamnum sedere velit postquam Sequentiam legerit, ipse et Ministri, quin prius ad altaris medium accedant

[1] De Smet, *De Sponsalibus et Matrim.*, cap. de Dispens., n. 867.

vel ullam reverentiam faciant per viam breviorem accedunt ad scamnum." He quotes a decree S. R. C. 12 August, 1854 in Lucion.[1] We note, however, that this decision of the S. R. C. is not entered in the *Decr. auth.* of 1898. Hence we venture the opinion that, whilst the descent *per breviorem* from the Epistle side may be made with becoming solemnity in churches where the altar stands midway in a wide space of sanctuary, as is the case in the great basilicas constructed especially for solemn ceremonial, it can hardly fail to have the appearance of a lack of due reverence when the celebrant and ministers are obliged to turn abruptly in a narrow sanctuary space to take their seats. In these cases it seems to us quite the proper interpretation of the rubrics, which merely indicate that the celebrant and ministers in solemn Mass are to take their seats while the Sequence is being chanted, that in retiring from the Epistle side they should either bow to the Blessed Sacrament or Cross, or else go to the centre of the altar with the usual reverences prescribed for leaving the altar during the liturgical functions.

[1] *Anal. Jur. Pont.*, tom. II, fol. 2200.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Interest in Biblical studies is rapidly gaining in America. From the literary and historical standpoints they are being advocated by prominent representatives of the universities and secondary schools. Of Catholic scholarship, too, we are receiving continual new evidence in this field. With the latter distinct emphasis is laid on the religious value of the Bible as a confirmation or defence of the ancient tradition maintained by Catholic faith. The former differences in polemical methods between Catholics and Protestants are thus being gradually reversed. The so-called reformers of the sixteenth century and their followers took the Bible as supreme law. To the adherents of the old faith it remained, as before, a continuous and trustworthy record of the Old Testament prophecies, the inspired character of which was safeguarded by a living organization established to teach and to discipline mankind, so that it might find its way back to the lost paradise. With those outside the Church it was either nothing more than a summary code of ethics, illustrated by the historical events that transpired in connexion with the Jewish commonwealth, or else, as in the case of the Protestant sects, an inspired rule of faith which might be interpreted in the light of each individual's personal experiences or feelings. The latter view has necessarily led to the broad rationalistic interpretation of the Bible, which places it on a level with the ethical systems of the old pagan world, out of which a naturalist grooming, dignified by the name of humanitarian religion or ethical culture, is being developed to suit our modern civilization.

The recent appeal of Benedict XV for a wider diffusion of popular study of the Sacred Scriptures bids us hope for the formation of Bible classes as an adjunct to catechetical and homiletic instruction in our church system. There is room for a periodical in English, dealing in a popular fashion with the subject. A Biblical quarterly or monthly would afford abundant opportunity for interest and instruction among Catholics. Up to very recently the Chicago University conducted such a magazine for non-Catholics—the *Biblical World*. But the

magazine, together with that of *The American Journal of Theology*, is now issued under the new title of *The American Journal of Religion.*

The issues for April and October, 1920, of *The American Journal of Theology* contain a discussion on the true date of the Jewish Pasch. Fr. Matthew A. Power, S.J., in order to explain the timeliness of the Last Supper, had advanced the novel theory of the Talmudic *Badu*, whereby the Jewish hierarchical authority was supposed to have shifted the Passover from Friday to Saturday. The explanation seemed plausible, but the critique of Professor Solomon Zeitlin of the Rabbinical College, New York, disposes of this theory as resting upon a misunderstanding of the Mishnah and the Talmudic terminology. Fr. Luchesius Semler, O.F.M., meanwhile sets the matter right in his admirable article "When did Christ die"? in the March number of the ECCLESIASTICAL REVIEW.

The new *Journal* referred to, in a paper by Frank C. Porter of Yale University, on "Crucial Problems in Biblical Theology", calls for a clearer exposition of the ethical, as contrasted with the religious or ceremonial, element in the Old Testament. It is a phase of study not without significance for the Catholic student in view of the common lack of a right estimate of natural virtue as a foundation for the supernatural. Like the pharisees of old we insist more on observance of ecclesiastical precept than upon the strengthening of those virtues which, like truthfulness, honesty, and equity make spiritual perfection easier. The writer also expresses a wish for a more complete commentary on St. John's Gospel than we possess so far, likewise of a thorough study of the writings of Philo of Alexandria, in relation to the Judaism of the New Testament.

In this connexion we may mention a recent work by Prof. E. Jacquier of Lyons—*Études de Critique et de Philologie du Nouveau Testament* (Victor Lecoffre: Paris), which reviews the recent literature of the New Testament and devotes a chapter to the Gospel of St. John. For the rest, the volume is a revision of the author's *Histoire des Livres du Nouveau Testament*, and supplements it by important additions in the light of recent criticism. Elsewhere in this number of the REVIEW we discuss an interpretation of a noteworthy New Testament passage (Phil. 2:5) by Dr. H. Schumacher, of the Catholic University of America.

An interesting contribution to the clearing up of difficulties in the Synoptic Gospels appears in the first issue of the second volume of *Biblica*. Fr. Leopold Fonck, S.J., explains the manner in which the paralytic (Mt. 9: 1-8; Mk. 2: 1-2; Luke 5: 17-28) was let down through the roof in order to reach Jesus preaching in the house. He shows from a certain style of architecture at the time and illustrated by a building excavated at Megiddo in 1905, that it was quite easy to remove the roof-tiles constructed so as to leave an open space from the solarium. Another important paper in the same issue of *Biblica* is by the American Benedictine P. A. Kleber, known to our readers. He throws light upon the chronology of II and IV Kings and II Paralipomenon, reconciling the historical sequence of events which have hitherto proved a puzzle to readers of the Old Testament. The management of *Biblica* announces the early appearance of a new magazine in the form of a commentary, under the name *Verbum Domini*. It is designed to give not only interpretations of the Sacred Text by exegetic, homiletic, and hermeneutical aids, but intends to deal with Biblical questions of an apologetic, dogmatic, and ascetical nature. Besides this there are topics in archeology, geography, sacred history which, having special interest for the Scripture student, will be considered in the new publication. The price (as a monthly) is twenty francs for countries outside Italy. We should wish to dwell at greater length on the prospective value of the work thus done under the supervision of the Biblical Commission at Rome, but can here refer merely to the previous special number of *Biblica* issued on occasion of the fifteen-hundredth anniversary of St. Jerome's death. The entire number is devoted to the interpretation of the Saint's activity in his revisions and translations of the Sacred Text.

Among recent popular New Testament expositions we have a volume on the *Gospel of St. Mark* by Fr. Robert Eaton of the Birmingham Oratory. It is the English text with copious annotations, and in many respects answers the need of a manual for the reading laity better than the more critical studies of the Oxford and Cambridge manuals or those of Madame Cecilia and the St. Edmund's College series, excellent as these are for students of academic training.

Fr. Philip Coghlan, C.P., gives an attractive account of the life and writings of *St. Paul*.[1] It is intended to supply the dearth of a class of literature in which Protestantism abounds, by giving more weight to the supernatural element in the career of the Apostle to the Gentiles.

Many Catholic students will be glad to have the new volume on the *Problem of the Pentateuch* by Dr. Melvin Grove Kyle, whose critical studies in the light of archeology offer real help in the reading of the Pentateuch. The author argues for the absolute trustworthiness and right understanding of the Books of Moses, to be read as we have them in their traditional form, provided we take due account of the different kinds and uses of legislative forms at the time. He thus eliminates the necessity of appealing to the theory of reconstruction on the part of the orthodox, and to the so-called documentary and fragmentary theories of the higher criticism.[2]

Another work of recent issue that is likely to attract the attention of Catholic critics is Dr. Morris Jastrow's *The Book of Job*.[3] It presents a new translation, based upon the Hebrew. At the same time it recasts the entire composition, which the author attributes to different stages of development, not merely influenced by the varying temper of successive periods, but due to a wholly independent adaptation. The theory is plausible, as are most of Dr. Jastrow's revisions of Old Testament literature, but it does away with the traditional view of a divine inspiration and of the definite original authorship which such inspiration supposes. We shall return to the book in a separate review. Meanwhile it is noteworthy to find in the defenders of Jewish traditions two very distinct and separating tendencies —one which seeks to restore the ancient ideas of a Hebrew commonwealth, the other which makes for a legitimate dispersion and entire amalgamation with the modern spirit. Of the latter Dr. Jastrow's books are a striking example; of the former we have the Zionist movement and its activities to-day in Palestine. The mails from the Holy Land bring us not only the postmark in pure old Hebrew letters, but wideawake com-

[1] Benziger Brothers.

[2] Oberlin: Bibliotheca Sacra Company—London: Robert Scott.

[3] J. B. Lippincott Co., Philadelphia and London.

ments on the doings of the world through *The Palestine Weekly*, printed in English at Jerusalem. It represents the local interest of the Jewish population—about one-tenth of the Arab element—in "news, commerce, literature, sport and archeology".[4]

Just as we are about to close this survey of recent Biblical literature the second volume of P. Hildebrand Höpfl's Introduction comes to us from Subiaco. It contains the *Introductio Specialis in Libros V. T.*, and treats in concise Latin terms of the origin, contents, form, and critical aspects of the Old Testament writings. The matter was printed as MS. for the alumni of S. Anselmo in Rome, and is now issued for general circulation, to be soon followed by the first volume of the *Introductio Generalis* and a third part for the New Testament books, completing what makes an excellent scholastic manual, *Introductionis Compendium in Sacros Utriusque Testamenti Libros*, for ecclesiastical seminaries.

H.

[4] Hassolei Publicity Co., Jerusalem.

Criticisms and Notes.

CURSUS THEOLOGICUS ONIENSIS: TRACTATUS DE DEO CREANTE. Auctore Blasio Beraza, S.I., in Collegio Maximo Oniensi Sacrae Theologiae Professore. Bilbao, Editores Elexpuru Hermanos. 1921. Pp. xx—774. TRACTATUS DE GRATIA CHRISTI. Auctore Blasio Beraza, S.I., in Collegio Maximo Oniensi Sacrae Theologiae Professore. Bilbao. Editores Elexpuru Hermanos. 1916. Pp. xxiv—896.

These two volumes comprise portions of the course of theology followed in the Jesuit house of studies at Oña near Burgos, Spain. The general title suggests that other portions will subsequently be published. In this event students will have at command a *cursus* which, if the successive tracts are wrought out proportionately with these at hand, will constitute a treasury of sacred science for the parallel whereof they would have to go back to the sixteenth or seventeenth century, to the classic age of the great Spanish theologians, to Suarez and Vasquez, to Bañez and Valentia. Indeed in the supposition just made the prospective course will in some respects surpass, though in others it would fall short of, the earlier standard of classical theology. In making the latter qualification, however, one must remember that the standard in mind is relative, depending as it does upon one's ideal of theological perfection. If that ideal include the lengthy treatise-like exposition of Scholastic speculation, the leisurely unfolding of the pros and cons of every theological opinion, then must the present Spanish theologian yield somewhat to the earlier giants of his profession. If, on the other hand, the type is satisfied with a more synoptical, though withal a relatively integral, discussion of theological opinions, the abbreviations being more than balanced by fuller exposition of recent problems and difficulties, then should the palm be accorded to the masterpiece before us.

But not to pursue the comparison further, let us see what it is we have in our hands. There are, as the heading above indicates, two tracts, the one *De Deo Creante*, comprising almost eight hundred, the other, *De Gratia Christi*, more than nine hundred large, closely filled pages. We mention these goodly proportions to show that the present necessarily brief notice can do full justice to neither of these elaborate treatises, much less to both of them. Some account will consequently be taken only of the former, with just a few words upon the latter volume.

Opening the tract on God as Creator, one is arrested by the ample bibliography which extends to some thirteen pages. Mere book-lists are, it need hardly be said, no just criterion of the value of a work.

In the present case, however, the very abundant bibliography, comprising most of the more important early and late contributions to theology and its closely associated branches, is a feature of real educational value to the student and probably a convenience to the professor.

Passing on to the subject matter, we find it naturally falling into the familiar divisions—*de mundo, de angelis, de homine.* Under the first of these headings is given a very thorough exposition of the philosophy and theology of the creation of the world — that is, the nature of the creative act, the efficient, archetypal, and final causes thereof. Of exceptional interest and value is the discussion of the process of the creative work as contained in Genesis. The various idealistic and literal interpretations are ably analyzed, the author defending a view which he differentiates from the general periodist and concordist theories by taking the Hebrew word *jom* to signify *day;* not of course a period of twenty-four hours, but a *day* as the seventh part of a week, the purpose of the Mosaic narrative being to indicate the divine origin of the week with its Sabbath day of rest corresponding to the cessation of the creational process:

"Dies igitur hexaemeri sunt dies hebdomadae nostrae, translati tamen ad exprimandas sex illas portiones temporis in quas tempus creationis distributum est. Illae voces: *vespere* et *mane, dies primus, dies secundus* . . . in mosaica narratione sonant revera dies vulgares; quibus tamen denotatur non nostra, sed divina hebdomada; sicque typus appellatur nomine antitypi, quod etiam in vulgari modo loquendi communiter contingere solet.

Quo pacto ratione quas *diluvianistae* afferunt ad probandum dies hexaemeri esse dies vulgares . . . et quas *periodistae* adducunt ad demonstrandum illos dies esse periodos longioris durationis . . . si bene perpendantur, non se mutuo destruunt; sed suam habent vim, et facile inter se conciliantur."

The difference seems to us to be one of word rather than of thing. The periodists interpret *jom* as a period. Father Beraza translates *jom* as a day. Day, however, *in textu* means a period. Wherein lies the real difference?

The treatise *De Angelis* is developed with great Scholastic precision and thoroughness. In setting forth the theology relating to the evil spirits, besides the topics diabolical temptation and obsession, the subjects magic, magnetism, hypnotism, and spiritism are handled with the carefulness and circumspection which their subtle nature and timely interest demand. There is just one item, in connexion with spiritism, which is not quite accurate. Father Beraza asserts that one of the conditions of spiritistic séances is darkness. The sitters are described as arranged in a circle either with hands joined or placed on a table (neither of these conditions is necessary). "Tunc exstincta luce, tenebris involvuntur, in hac autem obscuri-

tate plura videntur audire, sentire, videre, quibus plus minusve consternantur" (p. 426, n. 853). It is well to notice, lest *all* this kind of performances be *suspected* as fraudulent or illusory, that darkness is not essential to spiritistic phenomena. Levitations, as Professor Crawford has demonstrated, take place under (ruby) light, while the materializations described by Dr. Von Schrenck-Notzing, whose book is reviewed elsewhere in this number, occur under electric light of twenty and thirty candle power.

In the section *De Homine,* the question of the age of the human race is discussed in the light of modern research in the fields of archæology and paleontology. The author's opinion is that "Etsi catholici fere omnes teneant ultra 10,000 annorum in aetate generis humani non esse procedendum; plures tamen doctores acatholici, eorum praesertim qui evolutionistae audiunt, longe majorem aetatem homini elargiendum censent. Haeckel elargitur ei saltem 100,000 annos; Lyell 150,000; Mortillet, Penck, Draper 250,000; Obermaier homini europaeo ad minimum 100,000 annos concedit" (p. 551).

One must regret to find so good a priest and so eminent an anthropologist as Father Obermaier placed in such bad company! However, the arguments which the learned scholar adduces for the long age of the human family seem to our author no more conclusive than those brought forward by the other advocates who claim an equal or even a vastly greater antiquity for man.

Space can here be given for just a brief notice of the other volume in title above, *De Gratia Christi.* Since there is plainly no logical connexion between this and the foregoing tract, it may be inferred that the intervening volumes have yet to be issued. The matter is treated on the sound traditional lines, but with that fluid continuity of thought that indicates the working of a theological habit in which the science has first been thoroughly assimilated and vitalized by a power that is at once extensive and intensive, synthetic and analytic; which sees the whole in the parts and the parts in the whole.

Of this treatise, as of its companion above, it may be said that it would be difficult to find an organ of theological science that is more apt to effect a genuine vital virtue in the soul of the student, and this for the reason just alleged, that both treatises are in language (clear, limpid Latin) of which the excerpts given above are fair samples; and, in matter, emanations of living theology from the mind of the master. It is theology in *actu vitali.* It is organic, not mechanic. And yet in the expression of it mechanism is wisely employed. With that sense of appreciation of the value of Scholastic disputations which enter so largely into the Jesuits' training, the author has thrown his material into a number of theses or rather

syntheses which enable the student to get a ready and clear survey of the subjects in their vital interrelations. The treatises, though too elaborate for use as text books by the average class of theology, will serve nevertheless admirably for collateral reading. Professors will, of course, appreciate them most.

CHRISTUS IN SEINER PRAEEXISTENZ UND KENOSE nach Phil. II 5-8. **Historische und Exegetisch-Kritische Untersuchung von Heinrich Schumacher, Associate Professor der Neutestam. Exegese an der Catholic University of America, Washington, D. C., Von dem Bibelinstitut in Rom preisgekroent. — Rom: Verlag des Paepstl. Bibel-Institutes. 1914-1921. Pp. xxxi, 236 and xii, 423.**

In 1914 Dr. Schumacher published, under the auspices of the Pontifical Biblical Institute at Rome, the first volume of his exposition of the Christological clause in the second chapter of St. Paul's Epistle to the Philippians. This passage had engaged the critical attention of exegetes from St. Augustine, St. Hilary, and St. Chrysostom to Zahn, Weiss, Simar and their most recent followers, both by reason of its dogmatic importance and of its practical ethical value. The author's commentary had gained the prize awarded by the Biblical Pontifical Institute in 1912, as a valuable exegetical contribution to Pauline literature and to dogmatic theology. The war prevented the publication of the second part now before us. The first volume had surveyed the history of the discussion regarding the passage and the use of the Greek forms as understood by the Hellenistic, Latin, and Syrian writers, summing up the results of Catholic and non-Catholic scholarship on the subject down to our day.

The present volume takes up the exegesis of the passage, as determined by the text and context, both from the philological and dogmatic standpoints. St. Paul recommends the imitation of Christ's humility to the Christians in the proud colony of "Augusta Iulia Philippensis". They had been the first in Macedonia to whom the Apostle had preached under that divine impulse which came to him in a dream at Troas. The temptation to pride of place and election under these circumstances was natural. Hence he tells them: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him," etc.

When we come to examine the expressions of this passage in detail, there arises a number of textual difficulties which affect its dogmatic interpretation. Although St. Chrysostom thought that it answered all the objections of the followers of Arius, of Paul of Samosata, of Marcellus, Sabellius, Marcion, Valentinus, and others who questioned the divine personality and twofold nature of Christ, the modern representatives of so-called higher criticism, beginning with Baur, Holtzmann, and the more recent rationalistic exponents, reach the opposite conclusion, and seek to prove from the passage that Christ was according to the Apostle's teaching simply man. It would lead beyond the scope of an ordinary book review to enter here into the details regarding the various interpretations of the Greek text. Dr. Schumacher takes up the textual peculiarities, examines them philologically and in their context, and vindicates the dogmatic teaching of the Church, which establishes the triple fact of divine nature in Christ, that is to say His preëxistence from all eternity; next, His human nature assumed; and lastly the exaltation of the human nature. These proofs are found by a careful discrimination of the terms. And here our author shows a singular mastery of patristic knowledge and the uses of language contained in the traditions of both classic and Hellenistic writers.

In the process of demonstration Dr. Schumacher starts by establishing the authentic reading as represented in the MS. codices and attested by citations from the early Fathers. He then takes up each term, points out its significance and relations, and supplies the requisite elliptical expressions. Throughout he pays close attention not merely to the theories that favor the dogmatic interpretation but also to variations and departures from the patristic and scholastic tradition. The question of the Kenosis or self-limitation of the Logos in the hypostatic union, which has agitated deistic as well as theistic schools, is discussed by our author with admirable precision. The analysis yields the satisfying result, not merely of a vindication of Catholic doctrine, but of the fact that St. Paul does not accommodate his teaching to the Hellenistic tendencies of his age, but rather finds in their language the obvious interpretation of the doctrine regarding the Messias taught in the Old Testament and fully confirmed in the exact sense required by dogmatic science in the New Law. Thus incidentally the two volumes on the passage of St. Paul supplement and complete the author's former research work on the Johannine passage in the synoptics (Matt. 11:27 and Luke 10:22). The work confirms the high and thorough scholarship represented by former works from professors of the Catholic University.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Chas. Augustine, O.S.B., D.D. Prof. of Canon Law. Vol. VI. Administrative Law (Can. 1154-1551). B. Herder Book Co.: St. Louis, Mo. and London. 1921. Pp. 617.

P. Augustine continues his labors of interpreting the new Code of Canon Law to English readers. In the present volume he deals with sacred places, such as churches, oratories, and cemeteries; also with divine worship and the laws that regulate the same. Thence the Code proceeds to the discussion of the various teaching offices in the Church, the duties of pastors in the matter of preaching, of the erection of schools and seminaries, of the censorship of books etc. The volume closes with the chapters on benefices, parish boundaries, and the temporal administration of church property. Throughout the author shows his anxiety to verify statements by references especially to the *Decreta Authentica* of the S. Congregation of Rites.

It is but just to the reader to say that, whilst the arrangement and form are everything that one could desire for a book of this kind, the matter might have been greatly condensed. There is a good deal which is of no special application to our needs, but rather serves to obscure and confuse the reader. Thus we read (p. 195): "It is never allowed for any bishop to go to a schismatical church to take part in the sacred functions or to chant the doxology. Catholic bishops if invited by the governor to have celebration in the churches, shall content themselves with singing the *Te Deum* and holding Benediction of the Blessed Sacrament." Similarly, the references to King Edward VII and what is done in India (p. 196), whilst these statements have a local interest, they lessen the definiteness which the student or inquirer looks for in a modern code of law. Here and there the lack of this definiteness gives the impression of contradictory teaching. Thus contributions to heretical buildings are forbidden on page 203, whereas elsewhere they are characterized as inevitable and allowable because business men may not offend their non-Catholic patrons (p. 198). A distinction is of course to be made, but that ought to be done in a summary way where the topic is logically broached. Probably a detailed index when the work has come to its conclusion will remedy these defects; and on the whole priests will be glad to avail themselves of this extended work rather than make use of a Latin manual, even though it be more concise.

ST. BERNARD'S SERMONS ON THE CANTICLE OF CANTICLES. Translated from the original Latin by a Priest of Mount Melleray. Vol. II. Browne and Nolan, Limited: Dublin, Belfast, Cork, Waterford. 1920. Pp. 539.

The study of St. Bernard in his works is one of the most attractive, as it is one of the most fruitful, intellectual occupations for a priest. For the Doctor Mellifluus combines in his opuscula, letters and sermons the twofold art of engaging the mind and the heart. He had been trained in the dialectic speculative methods of which Anselm of Canterbury was the master at the time, and he showed in his disputes with Abelard how well he had assimilated them. Yet they did not satisfy his ardent energy and that intuitive love which made him the recognized founder of the mystic school of theology. It is this latter quality which eminently shines forth in his interpretation of the Divine Love Song wherein the soul expresses its affection for the heavenly Spouse and discourses in a fashion at once allegorical and typical of the communion of creature and Creator. We have here a good translation by a monk of St. Bernard in the famous Irish foundation where for now nearly a hundred years meditation and silent labor have fostered the understanding of the mystery of heavenly love by disengagement from earth. This second volume contains the last half of the eighty-six sermons interpreting the first two chapters of the Canticle of Canticles. The reflections are meant chiefly for religious, but a good part of the application is directed to efforts of converting souls outside the Church with whom the spiritual-minded Christian comes in contact. St. Bernard views the soul simply as destined to enter the nuptial union with God, and he sets forth the means and the hindrances to this end, taking his text from the inspired song in which the Hebrew lover professes his longings and hopes, and the joys of affectionate attachment through terms which, seemingly carnal, betoken a spiritual motive. In the appendix the translator adds a part from the Mystical Vine under the title "On the Sacred Heart" and a translation of the hymn "Summi Regis Cor aveto", both of which have been generally attributed to St. Bernard, and are indeed in his spirit; but, as has been shown, even in the case of the "Jesu dulcis memoria", they belong to the school and age of the saint rather than to his own pen. The name, however, matters but little in such things, and we are glad to have the thoughts, with their sweet wealth of spiritual unction, aptly made accessible to the English reader as they are in the present version of the devout Trappist.

DIE SCHRIFTLEHRE VOM SAKRAMENT DER FIRMUNG. Eine Biblisch-Dogmatische Studie von Joh. B. Umberg, S.J. Freiburg Brisg. 1920. Herder and Co.: Berlin, Karlsruhe, Koeln, Muenchen, Wien, London, St. Louis, Mo. Pp. 217.

Whilst the Church has from the very beginning emphasized the sacramental character of the imposition of hands and the anointing with chrism which the Council of Trent defines under the name of the sacrament of "Confirmation", theologians have not always insisted upon the demonstration by Scriptural argument of its institution. The commonplace references to the Acts of Apostles (8:17; 19:6), combined with the Pentecostal incidents related in the Gospels (John 7:37; 14:26; Luke 12:11; Matth. 10:19), or to St. Paul (Heb. 6:2), are hardly mentioned by the early writers. Even the Scholastics, such as St. Anselm, Hugo of St. Victor, Peter Lombard, as well as the great Franciscan and Dominican theologians, simply accept the traditions of the Church without any attempt to demonstrate the sacramental character of Confirmation. St. Thomas enters into the subject, but in his *Commentary on the Sentences* does not even mention the proof from Scripture, though the *Summa* is somewhat more explicit. So it goes on up to the time of the so-called Reformers. Their denial of the sacramental institution, because the Scriptural warrant appeared to them insufficient, aroused the defenders of the traditional faith to new activity on this point. But neither Cajetan nor Soto nor those who immediately followed their steps, laid much weight on the exegesis of the Biblical passages that might be adduced for the purpose. Then came Bellarmine, who brought new virtue into the argument from Scripture. He demonstrated the Scriptural basis of the sacrament, though, as our author points out, without giving due weight to the element *ex opere operato* on which we naturally lay stress in modern Scholastic argument. Yet even in bringing the keen power of his philosophical mind to the interpretation of John 14:16; Luke 24:49, and Acts 1:8, Bellarmine does not go beyond demonstrating that the Apostles received a special power or strength which, it might be argued, was reserved to them just as inspiration was to the writers of the Gospels.

Calvin insisted on this exclusiveness of gift and its transmission by the Apostles; and the fact that the effects which ostensibly followed from the bestowal by the Apostles do not appear in the case of subsequent imposition of hands by their successors, lent plausibility to his argument. Bellarmine answered the objection in the now familiar form which has since his time been perfected by Suarez, Estius, and other masters of Scholastic theology. Much that makes for a

clearer distinction between the charismata imparted by the sacrament of Confirmation as distinct from Baptism, has been added by more recent theologians. P. Umberg examines and gives due credit to all these writers. He goes over the classical texts, and in a remarkably lucid manner shows the exact value of each in their exegetical application to the subject in hand. He next examines the present doctrine in regard to the required matter and form, the minister and receiver of the sacrament. By a terse application of New Testament expressions he reaches the conclusion that in Acts 8:17; 19:6, and Hebrews 6:2, we have clear proof that the graces imparted in the imposition of hands referred to are distinct from those conferred in the sacrament of Baptism. But he goes farther and makes us see the institution of this external mark conferring special graces in the light of the Old Testament promises of the Messianic gifts as a separate principle of interior sanctification. It is here that the importance of the author's apparent repetition of the theological apparatus tends to complete and dogmatic proof for the institution of the Sacrament of Confirmation as a necessary means for the full operation of the Holy Spirit in the Christian soul. The work is therefore more than a mere summary of what may be found in approved recent theologians.

CHRYSOLOGUS: Blaetter fuer Kanzelberedsamkeit; 61. Jahrgang. 1921. 1–3. Monatsschrift fuer Rede auf der Kanzel und im Verein. In Verbindung mit Regens Dr. Ries und Univers. Prof. Dr. Ude, Graz, herausgegeben von den Priestern der Gesellschaft Jesu, Ignatius Colleg zu Valkenburg (Holland).—Ferd. Schoeningh: Paderborn.

Priests who are familiar with the German language and who look for really valuable material in homiletic study will be rewarded with a rich store of thought and suggestion in the above publication by the Jesuit Fathers of the old "studium generale" and "scriptorium Societatis Jesu" closely associated in the Exaeten and Valkenburg communities, in Holland, whither the Kulturkampf had banished some of the most erudite members of the Society, and whence has flowed since then a stream of literary activity not easily matched by any other country. The Scandinavian people to the north are gradually reawakening to the ancient faith. Many of the landmarks of pre-Reformation times have remained under Protestant rule for four centuries. Now the spirit of St. Ignatius has silently penetrated beyond the old borders and made itself felt through the preaching of the Gospel. *Chrysologus* is one of the organs which finds an echo in the Teutonic languages of the sister nations. It gives sermons for Sundays, for the feast days; for special occasions. It discusses homiletic methods, sources and the literature which aids the preacher and

missionary, the lecturer and the catechist. It appals to the intellectual cleric as well as to the humble parish priest by the variety and careful choice of its matter. As in other fields, so here the German priesthood stands out in the leadership of its broken and humbled people, bringing it to a new realization of its spiritual and intellectual forces. The price of the publication is sure to be modest under the low valuation of German money, though it seems to fluctuate at present and hence is not given.

SCIENTIFIC THEISM VERSUS MATERIALISM: The Space-Time Potential. By Arvid Reuterdahl, Dean of the Department of Engineering and Architecture, College of St. Thomas. The Devin-Adair Company, New York. 1920. Pp. 291.

There are two modern discoveries which have greatly influenced latter-day opinion with regard to the physical constitution of the universe. The one is that the observed velocity of light *in vacuo* is the same, irrespective of the motion of its source, and of the motion of the observer. The other is that the movements of particles encountered in the study of electrodynamics do not conform to the accepted mathematical laws of motion. These considerations have led to the belief that the Newtonian or "classical" mechanics do not furnish an adequate basis for determining the true relations of things physical. Attempts to harmonize our knowledge of these relations into some system having unity and self-consistency have led to the so-called theories of *relativity;* familiar to us from the wide interest shown in the work of Albert Einstein.

The book *Scientific Theism* presents a unified conception of reality, that is, of God and created nature, founded upon a new theory of relativity, which the author terms the "Space-Time Potential". This is the working foundation of the author's "Theory of Interdependence", which, he claims, is "universal and complete", whereas the "Theory of Relativity", as commonly understood, is "particular and partial". Needless to say, the Galilei-Newton concept of the universe and its laws, which held almost undisputed sway in the past, occupies a position still more restricted and incomplete when regarded as a system of relativity.

The present author is at variance, therefore, both with the science of the old school and with Einstein. Regarding the former, he points out that the terms, mass, energy, force, etc., have hitherto been defectively defined: viz., that one term involves another, thus making a closed chain of concepts, none of which has an independent definition; and leaving no room for an outside activity principle. He solves this difficulty by fusing matter and force into a basic

cosmic element termed the "Monon", which supplies a concept independently defined, and serves also to bridge the way to and outside activity principle, which finds its existence in naught else than the "immanent rational activity of God in the physical universe".

Naturally, this sub-atomic *monon,* inasmuch as it is the "primordial activity centre", and consequently the *sine qua non* of the Reuterdahl universe, must possess manifold qualities. Since it contains the *ratio* of both matter and force, it must explain the properties belonging to both entities: e. g., mass, energy, inertia. Reuterdahl, of course, postulates these qualities: "The monons in addition to being energy are potential matter." He thus rejects the dualism of matter and force. The origin of their union into one entity he attributes to Father Boscovitch, the Jesuit physicist of the sixteenth century, who regarded matter as consisting of "force centres endowed with inertia". It is unnecessary here to enlarge upon the author's synthesis of physical nature and its laws, based on the above concepts. Suffice it to say that he develops therefrom in a logical manner the plain of a self-consistent cosmos, comprehending the interdependence of all actuality, not excluding the Creator. In this development he presents an excellent refutation of materialism, by showing that God's existence, and sustaining influence, are inevitably comprised in the explanation of the totality of things.

The treatment of some of the big issues of modern science is worth noting: for example, there is in the Reuterdahl universe no place for the ether. This he condemns as "a mathematical myth", and shows great ingenuity in carrying out his refutation. Having rejected this all-pervading medium, he is, of course, brought face to face with the problem of *actio in distans.* The author escapes this difficulty by an unusual definition of space. Space for him is "a form of apprehension or awareness which permits the intelligible relations of bodies to exhibit themselves to us as an externally ordered arrangement". The "how much?" of space occupation is answered by the "this much" of activity. Having laid down this definition, he concedes action at a distance as something which must be accepted. In like manner, too, he throws aside the much discussed four-dimensional space of Einstein-Minkowski; and consequently also Einstein's notion of time as an aspect of the fourth dimension of space. In his destructive criticism of the latter tenet, he states that there is an "insuperable difference between extension and duration". The *time* of Reuterdahl shows no practical deviation from the older concept thereof. In his mathematical transformations the "t's" are held equal. His time, therefore, is not *relative* in the Einstein sense. His definition, analogous to that of space, is as follows: "Time is a form of apprehension or awareness which permits the intelligible

arrangement of events to be presented to us as interrelated, durational, and successional series".

Every relativity theory must for practical applications be a scheme of mechanics. In coming to Reuterdahl's dynamics we discover the most original component of his system. Without going into details, it may be said that it takes account of "universal interaction", and asserts that the intensity thereof "varies inversely with the *first power* of the distance intervening between any two interacting particles". This last statement is capable of expression as a mathematical formula; and it is this formula or function which forms the keystone of the mechanics of the Space-Time Potential. With regard to Reuterdahl's mathematics, attention must be called to the words "first power". Here we have the startling departure from the Newtonian mechanics. Newton made distance figure as the *second power, as* is well known from his law of gravitation, wherein the intensity varies as the "square of the distance". This essential modification gives a brand-new form to Reuterdahl's dynamic equations.

The foregoing remarks may serve to convey some idea of the Space-Time Potential hypothesis. Turning to its practical side, its originator gives a generous number of pertinent applications. In particular may be mentioned the constancy of the velocity of light, and the bending of its rays in passing the sun; the development of the planetary orbits on the basis of the "directional intensity of the interaction at the particular position"; and a variety of adaptations in the electrical realm. He gives no discussion of the question of Mercury's orbit, which has been put forward as strong evidence for Einstein's theory of gravitation.

By way of criticism, it is in the first place evident that the author's main theme is a plea for his Interdependence Theory. The work can hardly be called a treatise on Theodicy. The title, therefore, "Scientific Theism", is somewhat misleading. The existence and immanence of God is assuredly an essential postulate of the theory; but the same is true of any other theory which consistently explains physical reality. Natural Theology, moreover, is the science which formally treats of the existence and attributes of God. The physical demonstrations as therein set forth are conclusive, without the necessity of reaching very far beyond the commonplace facts of created nature. When we push beyond the atom, no one will deny that we are a very long way from certainty. Combining Theodicy with a theory based on sub-atomic assumptions may convey the impression that our knowledge of God depends upon such speculations.

In the second place, alternative theories are not easily swept aside. The Einstein Theory gives a plausible enough explanation of space and time, and other elusive phenomena, provided there really is a

fourth dimension. Not having this convenient spatial container, Reuterdahl, in order to explain his space and time, introduces another notion, equally objectionable to some minds, namely, *subjectivism*. A glance at his definitions of space and time given above shows that he supposes for their existence a subjective and an objective constituent. His further treatment of these terms bears out this statement.

A word as to the value of the book: granting that it is not safe to dogmatize about the validity of any cosmic theory, and prescinding, therefore, from the truth or falsity of "Interdependence" as defended by Reuterdahl, it may be said that the work is an honest attempt to give unity and consistency to the interpretations of the results of modern science. The book is ably written, and makes interesting, as well as instructive, reading.

J. O. P.

THE RELIGIOUS CONSCIOUSNESS. A Psychological Study. By James Bissett Pratt, Ph.D., Professor of Philosophy in Williams College. New York, Macmillan Company. 1920. Pp. 488.

The general class of books to which the above belongs is large. Professor Pratt himself has previously contributed to it a well-known member, *The Psychology of Religious Belief*. The present addition is notable from the standpoint as well of comprehension as of extension—using the latter term with some license, so as to hit at the logician's epigram: *quo magis comprehensio eo minor extensio*. For certainly Dr. Pratt's work is hardly less extensive than comprehensive. As regards the "comprehension", it is gratifying to see that the author is benevolent enough to offer us a definition of religion, even though by so doing he adds one more to the fifty formulas already in the common storehouse. "Religion," he says ," is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies" (p. 2). It would not be difficult to find fault with this statement, but since the author recognizes its possible deficiency and does "not greatly care" whether it be criticized or not, it may be passed by with the mere observation that the importance he attaches to the "genus" in the definition, viz. "attitude", and the pains he is at to acknowledge his debt to Professor Judd for furnishing him with the term, will seem to many of his readers, *pace tanti viri,* naive. For wherein does this newer designation differ, save in sound, from the century-old category "habit" or "virtue" under which Aquinas and all the Scholastics ancient and modern place religion. Religion with the latter is (*subjectively*

taken) the "*habitus (virtus) colendi* Deum". Habit here means an "attitude", a state, a permanent quality or disposition ever ready to elicit the honor (worship and the other acts of religion) due by man to God (or to the being or beings conceived by man as God). Out of this habit energizing in the intellect proceed certain more or less reflectively conscious acts or states—of knowledge, appreciation, reverence. These in turn influence the appetitive powers, from which flow forth emotive states: love, desire, joy, and the rest. These in fine, when reaching a certain degree of psychical strength, become externally motive, flowing over on the organism in speech, song, vocal prayer, bodily motions, and so on. Now it is the business of the psychologist to observe, analyze, classify, explain these states of consciousness involved in the religious attitude—that is, flowing from the religious habit (*virtus, vis*). All this was and is well known to the Scholastics, old and new. No modern psychologist has surpassed Saint Thomas as a psychologist of religion, either in breadth or depth, in comprehensiveness or penetration, insight, acumen. The new psychologists fare forth, discover an old thing, give it a novel name, and add to the many books whereof there is no end and the reading of which becomes a weariness to the flesh.

Nevertheless, from the latter we would in a considerable measure except the work before us. Professor Pratt has not ignored "the old psychologists". He quotes Saint Thomas *once* (he mentions his name thrice) and then to hit at an *obiter dictum,* as though such a consummate logician as Aquinas could have possibly meant the proposition, "credere est cum assensu cogitare" (p. 196), to stand as a "definition" of belief!

But we must beware! With singular prophetic vision, Dr. Pratt foresees that his book may be pounced upon by some ferocious schoolman surviving from the Dark Ages. And so the reviewer beats a hasty retreat, giving simply as the reason of his orderly retiring the following hot shot from the rear: "The trained scholastic, if you are so ill-advised as to enter into argument with him, will break down all your miserable modern criticisms of St. Thomas and will prove to you logically the existence of all his medieval entities. You remain speechless—and unconvinced. For his entities, no matter how logical, will not fit in with our modern view, and in spite of logic we can no longer get from them any sense of reality" (p. 199). *Confessum habes reum!* Let the belated Scholastic, then, get back with a flag of truce.

Dr. Pratt has made an honest attempt to understand the psychology of religion to be found in Catholic works on cognate subjects, such, for instance, as SS. Augustine, Teresa, John of the Cross, Francis of Sales, and others. Of more recent authorities, Ribet,

Poulain, von Hügel, Joly, and a few more are in evidence. And so we forgive him his smart hit at the Scholastics—seeing indeed that it is sometimes deserved.

The Scholastic would have distinguished at the very start (which Dr. Pratt omits to do) objective from subjective religion; and, while admitting that the subjective is the chief object matter of the Psychology of Religion, would insist that, being correlatives, they cannot be divorced, and that one is unintelligible apart from the other. On the other hand, the author toward the middle of the volume devotes a chapter to "objective and subjective worship", wherein he analyzes with considerable knowledge and insight the difference between the Catholic and the Protestant attitude toward worship. "The Catholic Church seems to consider the direct worship of God as much a part of its duty as the salvation of souls. In certain orders of nuns systematic efforts are directed toward making sure that the Blessed Sacrament is being constantly adored by pious sisters, prostrate before it at every moment of the day and night. By a widespread custom in various parts of the Catholic world, laymen join with the 'religious' once a year in consecrating 'Forty Hours' to the adoration of the Sacrament. A very considerable part of the day of every priest is occupied in saying the 'Office'. This rather heavy requirement is but distantly if at all [?] connected with the purpose of saving souls or of producing a subjective effect upon anyone. It aims primarily and chiefly *ad majorem Dei gloriam*. The conception is that God is pleased with this chorus of prayers and praises rising to Him in unison from all quarters of the globe. The same objective character of much of Catholic worship is to be seen in the very buildings themselves which we know as Catholic churches. As Henry Adams puts it, the nave was made for the people, but the choir for God. Especially noticeable is the arrangement for objective worship in the cathedrals of Spain, where the central portion of the nave is blocked up with the *coro* or choir, whose walls, rising on three sides, make it almost a separate building in the midst of the cathedral. Thus the view of the high altar is quite cut off from all parts of the church except the *coro,* the small space between it and the altar, and a minute section of each transept. The result is that only a few worshippers in the whole cathedral can see the altar—a commentary in stone upon the purpose of the cathedral and of the services performed within it. The important thing is not that the worshippers should be able to behold and follow the service or be impressed by it, but *that God should be properly and gloriously worshipped*" (pp. 295-296).

Nor is this sense of objective worship felt only in the great cathedrals. "The Catholic church in every part of the world, and no

matter how humble in architectural design, means to be (as the Hindu temple means to be) not a meeting house for worshippers but a place where in a peculiar sense God dwells. The heart of Catholicism for its most spiritual children is its belief in the peculiar presence of God within the Sacrament; and it is this that makes the Catholic church mean so much more to the good Catholic than the Protestant meeting house can ever mean to anyone. To some minds the contrast is enormous. George Tyrrell tells us that at an early age he felt that 'the difference between an altar and a communion table is infinite'. When a Catholic goes into a Protestant church he has an immediate sense that something is lacking. Involuntarily he looks for the altar with its hidden but ever-present Host, and, not finding it, he realizes that the building is merely a place for people to meet together and think about God—not a temple in which one meets with God Himself in a peculiarly close and objective way. To be sure, God is believed to be present in the Protestant church, but nowhere in particular and no more in the church than elsewhere. God is present everywhere in general, and nowhere in particular. In the Catholic belief, too, He is present everywhere in general, but He is also present in one place in particular. He is there in the wafer, mysteriously transformed in 'substance' into His very body, upon the altar. Hence the glorious robes of the priest to do honor to the heavenly guest; hence the acolytes, the incense, the music, the candles. The objective nature of Catholic worship is plain in all these things; and especially when contrasted with the corresponding adornments of the Protestant service, notably its flowers. The Protestant church decks its buildings with flowers solely and admittedly for the congregation to see. They make the church pleasanter, possibly attract a few more people by their touch of color and beauty, and perhaps help to put some in a more spiritual frame of mind. The candles of the Catholic church are placed there not for man but for God. This is true of them whether publicly and officially or privately contributed. The woman who places her candle before the shrine of the Madonna has no thought in her mind of the effect it may have on the other worshippers. The Madonna will see it and that is enough. It would be placed there just the same were no one expected to enter the church.

"The same contrast between the objective and the subjective is seen again if we compare the acts and bearing of the minister with those of the priest in conducting the service. The minister as well as the priest may mean that God shall hear the words of the service, but he certainly also means that the congregation shall hear—both in order that they may pray with him and also in order to produce upon them, by his prayers and their prayers, the desired psychological

effect. He not only prays; he 'leads in prayer'. His prayer he utters in a loud voice, that all may hear, as he stands facing the audience. And too often his prayer is of the sort intended in the oft-quoted description: 'the most eloquent prayer ever addressed to a Boston audience'.

"Instead of this, the priest turns his back to the congregation, faces the altar where God is, and whispers his prayer in a voice too low to be heard by anyone and in a tongue unknown to all but his fellow priests. During most of the service he seems utterly oblivious to the presence of other worshippers. The Protestant clergyman on a rainy Sunday, when the church is cold and only twenty or thirty are present, may dismiss his hearers and give up the service. To the Catholic priest, the size of the congregation and the temperature of the building make no apparent difference. He comes into the church from the sacristy carrying the chalice and followed by his attendant, looking neither to the right nor to the left for his audience, with his eyes fixed only upon the altar where the body and blood of Christ are shortly to be seen; and he says his mass in exactly the same way whether the church be thronged or he and the boy be the only human beings in the building.

"For the mass is viewed by the Church not as a means for producing an effect but as something objectively worth while in itself—the mysterious sacrifice on the cross of God to God, miraculously repeated upon the altar. In the words of Frederic Harrison, 'the Mass is a reality—if one admits its scientific extravagance—and for religious and moral efficacy the most potent institution that any religion in man's history can boast — the most admirable of the Catholic institutions — at once a tremendous drama, a searching discipline, an entire creed transfigured in a visible presentment of a spiritual doctrine'. The mass is the very centre of Catholic worship and the heart of Catholic belief; and leading up as it does to the miracle upon the altar and the tremendously dramatic climax of the elevation of the Host, it has no rival in the whole round of religious ceremonial for impressiveness and for the production of deep but controlled religious emotion. To the unsympathetic and ignorant beholder it seems bizarre, but whoever enters sympathetically, intelligently, and imaginatively into the feelings of the worshippers kneeling around him, and for the moment takes their 'objective' point of view of the peculiar and miraculous presence of the Divine, can hardly fail to find in it a new and unique and deeply religious experience. It was this almost unreplaceable stimulus to the religious sentiment that was left behind when our Protestant fathers went out from the old historic Church. And when this is understood, one sees how hopeless it must ever be to fill the place of this

lost sense of the peculiar immediacy of the Supernatural and Divine by any use of candles or incense, intoned service and ringing of bells, or the voices of violins, cellos, and opera-singers." [1]

We have given this very long excerpt, and we would like to give the entire context, because of its inherent merits, its truth and its grace, and because it reflects the more than usual, we shall not say effort, but success in understanding the Catholic's religious attitude.

While the book contains not a few opinions, or at least, statements from which the Catholic student must dissent, there are many more with which he can and will fully and gladly accord. Perhaps indeed there is no other book which the mature student of the subject will profit so much by reading as just this. As was noted above, it is comprehensive in range, critical though objectively just in temper, and attractive in style and form.

PHENOMENA OF MATERIALIZATION. A Contribution to the Investigation of Mediumistic Teleplastics. By Baron Von Schrenck Notzing, Practising Physician in Munich, translated by E. E. Fournier d'Albe, D.Sc. (Lond. and Birm.), author of "The Electron Theory", "Two New Worlds", "New Light on Immortality", etc. E. P. Dutton & Company, New York, 1921. With 225 illustrations; pp. 362.

Though it is practically impossible for the average priest to keep abreast with the ever-growing literature of spiritualism—fortunately he is under no obligation to do so—nevertheless it is feasible and desirable that he should at least be aware of the more noteworthy of the new books on the subject, their tendency and value. For this reason the REVIEW from time to time opens its pages to accounts of such works. It did this in the case of the late Professor Crawford's studies of psychic phenomena. These investigations, it may be remembered, had to do with the phenomena of levitation alone. And if human testimony is not to be regarded as utterly mendacious, the hard-headed unemotional Belfast mechanician proved beyond reasonable cavil that he was dealing directly in his experiments with discarnate intelligences. This indeed is not the verdict of Mr. Beadnell, a Surgeon-Captain of the British Navy, who in a recent publication (*The Reality or Unreality of Spiritualistic Phenomena,* London, 1920) makes light — or rather, if one may equivocate on the word, darkness — of Dr. Crawford's experiments. It is a pity the Belfast scientist has prematurely passed over to a state where he has doubtless learned more about the spirit world than he experienced through

[1] Pages 296-299.

the mediancy of Kathleen Goligher. Were he still *inter superos*, he would find little difficulty in showing Captain Beadnell to be a lightweight in the field of psychic phenomena. The latter's allusion to the medium in Crawford's experiments being the levitating agent is sufficient ground for this inference. Be this as it may, however, Crawford excluded entirely the phenomena of materialization from his investigation.

These, on the other hand, form the unique subject of the elaborate experiments recorded in the portly volume above. Baron Von Schrenck's work is the recognized authority on materialization. Hitherto the book was accessible only in German. The present excellent translation by a writer who is himself a physicist of distinction places the work within the reach of the English-reading student who may desire to weigh what evidence there is and by what methods it was obtained for these mysterious creations. The volume embodies a record of elaborate experiments carried on for a number of years by the author and his co-workers, particularly with two mediums, one French, Eva C., the other Polish, Stanislava P. From both these mediums when in the trance or hypnotic state there exudes a mysterious "ectoplasm" which shapes itself into forms of heads, faces, hands and other pseudopod extensions. This material and the materialized shapes have been very frequently photographed by the author and his associates. If this were the sole evidence for the ectoplasmic forms, one might be skeptical, and even inclined to side with Professor Jastrow who in a recent article in the *Literary Review* (22 January) jauntily tosses aside the whole affair as a matter of fraud or self-delusion. The evidence, however, is very much more than that which is evoked from aerial wraithes wrought out of sensitized plates. It is based upon the simultaneous testimony of sight and touch of unimpeachable witnesses and under conditions of the most rigorous scientific exactness and control. Notzing and other equally capable experimenters have time and again seen the ectoplasm emerging in cord-like extensions from the mouth of the medium. They have watched the matter shape itself as though by some spirit agency within it into faces, heads, hands, and even more or less entire human organisms. They have held these hands in their own, grasped them firmly, placed their own finger-nails beneath those of the phantom hands. In a word, they have had the unassailable evidence both of touch and sight for the reality of the materialization. The material from which these forms are mysteriously shaped is generally entirely reabsorbed by the medium's body from which it had visibly and tangibly exuded. Portions of it, however, occasionally remain without. These have been examined microscopically and chemically.

The elaborate analysis is given in the book at hand. Though somewhat of a slimy, cellular, and fibrous structure of protoplasmic consistency, it is, nevertheless, dissimilar from any other substance known in the laboratory. Call it, if you will, the physical basis of life and you bring it into a region where analogy may throw some faint light. When an insect passes out of its larval stage, nearly all the organic parts dissolve into an amorphous viscid plasm, out of which emerges, as though by some ideo-plastic power, the chrysalis, the butterfly. What is it but the "substantial form" moulding the material into the new organism? Is this not the case in the growth and organization of every living plant and animal. May it be that the images, phantasms of hands, faces and the rest in the mind of the medium give corresponding shapes to the plasm that emanates from her body? Or is the artist here at work an alien spirit, an intelligent entity from Beyond? Eva C. repeatedly speaks of her controls, "Berthe" and "Estelle". Are these real personalities, or are they personified creations of her brain?

All these speculations are suggested by, but lie outside the scope of the work under review, which is simply a record of scientific observations and experiments. To dismiss the facts recorded by these expert observers as fraudulent or instances of illusion or delusion indicates neither open-mindedness nor a faculty for sane or prudent judgment. The materializations must, in the circumstances, be admitted. Their explanation remains a mystery. Whatever hypothesis should be adopted, whether that of some inscrutable ideo-plastic power possessed by certain human beings, or the intervention of discarnate intelligences, it is not possible as yet to decide. The latter, however, is not improbable from that broadly philosophico-theological point of view which infers from universal history, whereof the Bible is a primary collection of documents, the presence in our world of superhuman personalities malignly disposed toward mankind.

This view is justly prone to see in events that involve the ruin of human beings the intervention of these evil intelligences. That the whole series of experiments to which the two mediums have been subjects for a number of years involves their moral. religious and physical ruin can hardly be seriously questioned by the impartial examiner of the records. To mention but one ground for this conclusion. First of all the medium must surrender her will to the hypnotizer. When this surrender is multiplied, as it is by the numerous experiments here recorded, it means the collapse of personal control, which in turn involves the ruin of the moral life and by consequence of its religious principles and practices. Not improbably, both Eva C and Stanislava P. are Catholics, and if so they are lending themselves to practices which an authority superior to their own

holds to be fraught with evil and, therefore, condemns. It should be noted that Eva C. is of an unbalanced emotional temperament and has frequently to be coaxed into yielding herself to the experiments; for when she resists, no materializations result. The physical ruin of the medium is entailed by the nervous strain to which the experiments subject the organism. The exudations and formations are accompanied by great spasm-like pain and the touch of the plasm protruding from the organism produces the same effect. While it is ethically lawful for one to undergo torture and to submit another person thereto who may be willing to make the sacrifice—provided of course the torture does not directly jeopardize life or morality—for the advancement of science that in some notable way promises to benefit humanity, physically or mentally; it is not easy to see what benefit is likely to accrue from these investigations. On the other hand, the resulting evil is evident. The S. P. C. A. might do well to extend their benevolent providence to Eva C. and Stanislava P.!

The foregoing comments may suffice to point out to the readers of this REVIEW the general character of this unique contribution to the literature of the subject. It should be recognized that the work is suited only to the robust, not the weak; to the serious investigator, not to the emotional dilettante.

Literary Chat.

It is to be hoped that the energetic opposition of the Catholic body, united under the direction of the Bishops and the Catholic Welfare Council, will succeed in *defeating* the efforts of political opportunists who aim at shaping our national legislation so as to allow them to control parental freedom and the exercise of confessional and religious rights under the plea of promoting education in citizenship. That we can do so, by force of our numbers and representative interests, is not to be doubted. What is wanted is organization, and organization in detail. Catholic priests have been invited to importune the Congressmen of their districts by an emphatic expression of their demands for just representation. But that is hardly enough. Many priests (and this applies to a large proportion of the Catholic voting force) do not know, or cannot reach, their Congressmen by name. If the Committees, having mapped out the districts, had also studied and designated the personnel, thus making the voters familiar with *who* and *what* and *how*, as our opponents do, they would be more certain to get results.

The awakening of zeal in the different fields of our educational world is encouraging. After the Report of the Catholic Educational Association with its well-arranged plans for improving methods and seizing opportunities, we receive the *Report of the Annual Meeting of the Franciscan Educational Conference.* The sessions were held at St. Bonaventure's Seminary, Allegany, N. Y., in July, 1920. The meeting represented some fifteen educational institutions from five different Provinces of the Franciscan Order in the United States. It was the second of its kind held, and the results of the deliberations promise to definitely advance higher education by

the members of the Order in all the departments of seminary, college and parochial training. The published lectures and resolutions show excellent leadership and not merely popular propaganda.

In this connexion we also note the excellent work done by the Benedictine educators at St. Vincent's Seminary, Beatty, Pa. Whilst the teachers direct, they give opportunity to their pupils to express in an altogether elevating and stimulating fashion what the combined efforts of the institution have produced. The *Seminarists' Symposium* is a fine specimen of the printer's art. But it is more. The compositions by students of theology and others of the St. Thomas Literary and Homiletic Society show an appreciation of earnest and intelligent study in those branches which not merely inform but greatly refine the habits of thought and diction in the youth who are preparing for actual leadership in our all too secular world. There is a manifestation of spiritual motives and an appreciation of supernatural worth in the second volume, which is likely to keep high ideals before the students, and these are essential to all that is really practical in life. Prosit!

Our new Cardinal Dougherty has recently sounded the praises of the *Central Verein* of North America, as other American Bishops have done at different times, because it not only places religion above all national aspiration, but at the same time recognizes the virtue of a well-regulated patriotism and grateful memory of the religious and educational benefits received in the fatherland, and because it has by its disinterested activity established among us a firm basis for the Catholic Press and the Parish School. The report of its Sixth-Fourth General Meeting, held in September at San Antonio, and printed both in English and German, is so rich in suggestive and withal modest proposals for the increase of beneficent action among us, that the association is bound to gain the sympathy of all unbiased American priests; for it reaches out to every class of the population and to every worthy interest in our educational, industrial, and legislative spheres. Its expenditures for the past year have exceeded the resources of the society, since the labor stress throughout the country forced it to take cognizance of needs that ordinarily lie beyond its wide scope of beneficence. We advocate a drive for increased membership.

A Year with Christ, by William J. Young, S.J., gives a study of the personality of Christ as the reflecting mind finds Him in the gospel cycle of the Christian year. For every Sunday, from the first of Advent to the twenty-fourth after Pentecost, a few pages tell of the action of the Master with an application to the daily life of the Catholic man. The instructions are not intended so much as sermons—though they serve that purpose also—as supplements to the work of the pastor by introducing the layman, such as members of the Holy Name Society, the sodalist of the Blessed Virgin, the Knight of Columbus, who make profession of their aim to lead a Catholic life, into a closer approach to Christ through practical suggestions for Sunday reading. It serves the purpose well. (B. Herder Book Co.)

The Pontifical Biblical Institute has begun to issue a new periodical that bids fair to supply what the average priest working in the vineyard demands. It is entitled "*Verbum Domini:* Commentarii de Re Biblica omnibus sacerdotibus accommodati, a Pontificio Instituto Biblico editi" (Rome, Piazza della Pilotta, 35). The idea is to furnish such information regarding Scriptural topics and matters cognate as the clergy require for practical purposes as well as for general Biblical culture. It will, therefore, hold a place intermediate between the *Biblica* and the *Orientalia*, the two professional and more or less technical quarterlies issued by the Institute. It will appear monthly, with thirty-two pages to a number. The first issue (January) contains brief papers (1) on the various uses of Scriptural science; (2) the Bible as the priest's book; (3) Christ's temptation in the desert; (4) spiritual perfection according to St. Paul; (5) an analysis of the "Miserere"; (6) Pastor and Flock in Palestine — an

illustration of ancient shepherd life in the light of present customs. There are several other short articles.

Not the least practical value of the *Verbum Domini* is that it facilitates the literal interpretation of Holy Scripture and thus puts preachers on their guard not to employ their own private reading in arguments for a thesis, dogmatic or moral. An instance of an over-extension of the "accommodated sense" is brought out in the present number, but we have no further space to dwell upon the matter.

The attention of the clergy and other teachers of religion has previously been called in these pages to *The Creed Explained* according to the Munich or Psychological Method by the Rev. Joseph J. Baierl of St. Bernard's Seminary, Rochester, N. Y. The same indefatigable worker in the catechetical field has recently issued another volume, *The Commandments Explained* (The Seminary Press, Rochester, N. Y.). As we have in our notice of the preceding volume indicated the nature and value of "psychological method" applied to religious instruction (October number, 1919), it will suffice to say here that the same method, which is sanely pedagogical because soundly psychological, is successfully employed in the more recent volume in the explanation of the Commandments. The author prefixes a catechetical bibliography which is useful but ought not to have omitted the *Exposition of Christian Doctrine*, by a Seminary Professor, which is one of the most important contributions to this class of literature.

Those who read *The Peacock's Feather* by Leslie Moore, a little novel which was issued a few years ago by Putnam's, New York, have in store for them a no less delightful experience in *The Greenway* by the same gifted pen. Probably most readers who were drawn, as though by the pipes of Pan, across the moor lands and along the hedgerows and byways of rural England in the wake of the knight errant of the earlier story never doubted but that their Orphean leader was a veritable masculine Apollo. When they come to *The Greenway* (Kenedy, New York), however, they will learn how unsafe it is to infer the gender of an author's name solely from the character of the novel to which the name may be attached. The peacock's feather should have to be exchanged for an ostrich's plume to suit the personality of Leslie Moore. For through the *Greenway* she moves as a lady fair—one who can tell of love in a cottage, and of gentle romance, and the winsomeness of moorland and tor; and that with truth to life and warmth of color and tang of air that capture the reader no less than did the verve and vividness with which the bohemian wanderings of the chivalrous knight were narrated in *The Peacock's Feather*. *The Greenway* is an idyl in prose. So let not the reader look for thrilling incident and intriguing plot in this delightful story. Rather, it is a book to be read in the open, in the springtime, or by shady paths during summer days. Those who must needs find their *rus in urbe* will get most from the little volume by reading it on the veranda, or back of the awning upstairs.

Under the title *The Fringe of the Eternal* are collected a dozen short stories which the writer of them, Father Gonne of St. Bede's College, Manchester, England, had previously contributed to various periodicals. They well deserve republication and preservation. They are true to the life of man as it is touched and fretted through with the life of God. The West Coast of Ireland supplies at once the natural atmosphere and the supernatural spirit of these stories. They reveal the soul of a people who live by faith while with unceasing toil and danger they glean their frugal sustenance from the harvest of the sea. Though a land of rain and mist, the sun of faith is never wholly hidden nor for long. If at intervals it is shaded over, the rainbow of peace and hope quickly spans the heavens. Father Gonne has caught both the local atmosphere, the character and the life of toil and herosim of the hardy but romantic fisher folk. Above all, his stories reflect the light of the supernatural in which their lives are bathed. (Benziger Brothers, N. Y).

We are not intellectually starving from any dearth of doctrinal or devotional literature. On the contrary, some think we are suffering from a plethora of this class of books. On the other hand, if there is room, as there seems to be, for the unceasing multiplication of spellers, readers, arithmetics, to say nothing of biographies, histories, novels, and the rest, there ought to be no objection to the multiplication of either doctrinal or devotional manuals, provided they be sane and sound.

At all events place can be found for such a popular explanation of the Sacraments and Catholic devotions as Father George T. Schmidt has recently sent forth through the Benziger Brothers (New York) under the title *The Principal Catholic Practices* (pp. 188). The author has in mind in the first place converts who feel ever so much happier in the True Faith, if they are familiar with the devotions and practices that are essentially Catholic. In the second place, experience teaches that not a few who were born and reared in the Faith betray a lack of thorough instruction or have simply forgotten the meanings and purposes of many Catholic practices. Both these classes will profit by this little manual, which explains in an attractive, if not critical manner the substance of the faith and the practice of the Church regarding the Sacraments, the sacramentals and common devotions, such as the rosary, the Stations, Benediction.

That indefatigable provider of food for the soul, Father Lasance, has compiled another very serviceable, i. e. both devotional and practical, manual, *Rejoice in the Lord.* As the title makes plain, the keynote is joy. To beget and to foster true joy of the mind and heart is the aim of the reflections and spiritual exercises that make up the contents — reflections drawn from approved sources for each day of the year and devotions appropriate to the ecclesiastical seasons. A gift book in matter and form for all times, it serves such a purpose best at the opening of the year (Benziger Bros., N. Y.).

Hardly less prolific than Father Lasance in the production of spiritual literature is Father Garesché, S.J., though the product of each differs both as to form and matter. The former is more explicitly, the latter more implicitly devotional. It is not always quite safe to say off-hand which is Father Garesché's latest collection of spiritual papers. However, the preface to *The Paths of Goodness* gives the titles up to date, so that we are sure that *Your Own Heart* preceded the one just mentioned. We have repeatedly bespoken the distinguished essence and flavor of the writer's graceful essays, so that we need do no more here than commend this latest gathering to the attention of those who may be looking for devotional reading wherein the truths of the higher life are conveyed with point, unconventionally and unpreachedly. (Benziger Bros., N. Y.)

The Children's Bread, by Father W. Roche, S.J., is a slender booklet (pp. 96) in which a number of hymns by Father J. W. Atkinson are strung on a chain of reflections by the author. Many of the hymns are set to music and there follows a number of reflections and "Acts". The whole is suggestively illustrated with half-tone pictures according to the order of the Mass. The little volume is intended to educate the wee ones to *reflect* attentively on what they are about when they assist at Mass and approach the Holy Table. We stress the word *reflect* for obvious reasons. The thoughts and the arrangement are eminently fitted to attain this greatly to be desired result. The booklet has, therefore, a distinctly educational as well as devotional value, and in the hands of a competent teacher will do good in both respects. (Longmans, Green & Co., N. Y.)

Books Received.

SCRIPTURAL.

INTRODUCTIONIS IN SACROS UTRIUSQUE TESTAMENTI LIBROS COMPENDIUM. Auctore P. Hildebrando Höpfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Vol. II: Introductio Specialis in Libros V. T. Sublaci: Typis Proto-Coenobii; Roma XI: Liberia Alfieri & Lacroix, Via Zanardelli, 7–16. MCMXXI. Pp. 332.

THE GOSPEL ACCORDING TO SAINT MARK. With Introduction and Notes. Compiled by Robert Eaton, priest of the Birmingham Oratory, author of *The Mirror of Justice, Singe Ye to the Lord*, etc. Burns, Oates & Washbourne, London; Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. xvi—203. Price, $2.00 *net*.

ST. PAUL: HIS LIFE, WORK, AND SPIRIT. By Philip Coghlan, C.P., author of *The Parables of Jesus, The Passion and Death of Jesus*, etc. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. xv—291. Price, $2.50 *net*.

THEOLOGICAL AND DEVOTIONAL.

SERMONS AND NOTES OF SERMONS. By Henry Ignatius Dudley Ryder, of the Birmingham Oratory. Edited by Fathers of the Birmingham Oratory. Sands & Co., London & Edinburgh; B. Herder Book Co., St. Louis. 1920. Pp. 280. Price, $1.50.

CHILDREN OF GOD. A Summary of Catholic Doctrine for Busy People. By Mark Moeslein, C.P. The C. Wildermann Co., New York. 1920. Pp. ix—225. Price: paper, $0.50; cloth, $1.00.

A SPIRITUAL RETREAT. By Father Alexander, O.F.M., author of *The Catholic Home, The Way of Youth*, etc. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. xiii—218. Price, $3.00 *net*.

LE MYSTÈRE DE L'ÉGLISE. Par le R. P. Humbert Clérissac, O.P. Préface de Jacques Maritain, Professeur à l'Institut Catholique de Paris. Deuxième édition. Pierre Téqui, 82 rue Bonaparte, Paris—6e. 1921. Pp. xxii—367. Prix, 6 *frs*.

LES RECONSTRUCTIONS NÉCESSAIRES. Par Mgr. Gibier, Évêque de Versailles. Pierre Téqui, Paris. 1921. Pp. xxii—352. Prix, 6 *frs*.

MISCELLANEA GERONIMIANA. Scritti Varii pubblicati nel XV Centenario dalla Morte di San Girolamo. Con Introduzione di S. E. il Card. Vincenzo Vannutelli. Tipografia Poliglotta Vaticana, Roma. 1920. Pp. viii—331.

DOCTRINAL DISCOURSES. For the Sundays and the Chief Festivals of the Year. In five volumes. By the Rev. A. M. Skelly, O.P. Vol. III: From the Third Sunday after Easter, to the Third Sunday after Pentecost, inclusive. Published by the Dominican Sisters, Aquinas Academy, 11th and G Sts., N., Tacoma, Wash. 1921. Pp. ix—324.

DIE SCHRIFTLEHRE VOM SAKRAMENT DER FIRMUNG. Eine biblisch-dogmatische Studie. Von Joh. B. Umberg, S.J. B. Herder, Freiburg, Brisg., und St. Louis. Pp. xii—218. Preis, 35 *Marks*.

DE OPERE MESSIANICO ORATIO Habita in Collegio Maximo Sarrianensi S. Ignatii, Societatis Jesu, a R. P. Joanne Rovira, S.J. in Sollemni Studiorum Exordio. 1919-1920. Barcinone: ex Typographia Guinart et Pujolar-Bruch, 63. 1920. Pp. 152.

MEDITATIONS ON THE LITANY OF THE SACRED HEART OF JESUS. Culled from the Writings of Juliana of Norwich. By F. A. Forbes. With a Preface by the Rev. J. B. Jaggar, S.J. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. 39. Price, $0.50 *net.*

PHILOSOPHICAL.

LE GOUVERNEMENT DE SOI-MÊME. Essai de Psychologie Pratique. Par Antonin Eymieu. Dernière Série. La Loi de la Vie. Perrin & Cie., Paris. 1921. Pp. 330. Prix, 7 *frs.*

PSYCHOLOGY AND MYSTICAL EXPERIENCE. By Professor John Howley, M.A., Galway. Kegan Paul, Trench, Truebner & Co., London; B. Herder Book Co., St. Louis. 1920. Pp. 275. Price, $2.50.

THE CHRISTIAN MIND. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder Book Co., St. Louis. Pp. 240. Price, $1.50.

A THEORY OF THE MECHANISM OF SURVIVAL. The Fourth Dimension and its Applications. By W. Whately Smith. Kegan Paul, Trench, Truebner & Co., Ltd., London; E. P. Dutton & Co. 1920. Pp. 196. Price, $.50 *net.*

MARRIAGE AND MOTHERHOOD. By Alice Lady Lovat. Preface by His Eminence Cardinal Bourne, Archbishop of Westminster. Benziger Brothers, New York, Cincinnati and Chicago. 1921. Pp. xxvii—171. Price, $2.00 *net.*

DIVORCE. By the Rev. M. Ceslas Forest, O.P., S.T.B., Professor of Theology, Dominican College of Ottawa; Professor of Philosophy, University of Montreal. Translation and Preface by Dr. J. K. Foran, K.C. The Ottawa Printing Co., Ottawa. 1921. Pp. 171. Price, $1.00.

THE POLITICAL ASPECTS OF S. AUGUSTINE'S "CITY OF GOD". By John Neville Figgis, Litt.D., Late of the Community of the Resurrection. Longmans, Green, and Co., London and New York. 1921. Pp. 132. Price, $2.50 *net.*

DOMICILE AND QUASI-DOMICILE. An Historical and Practical Study in Canon Law. By the Rev. Neil Farren, B.A., B.D., D.C.L., Dunboyne Establishment. Essay presented to the Faculty of Canon Law of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. M. H. Gill & Son, Ltd., Dublin. 1920. Pp. vii—127. Price, 8/6 *net.*

HISTORICAL.

EPISCOPOLOGIO BARCINONENSE. Pedro de Luna, Ultimo Papa de Aviñón (1387-1430; Raimundo de Escales (1387-1398); Fr. Juan Armengol (1398-1408); Francisco de Blanes (1409-1410); Francisco Climent (a), Capera (1410-1416); Andrés Bertrán (1416-1420); Francisco Climent (1420-1430). Por el M. I. Sr. D. Sebastián Puig y Puig, Doctor en Folosofía y Letras, Canónigo de la Santa Iglesia Catedral de Barcelona. Editorial Políglota, 8 Petrixtol, Barcelona. 1920. Pp. 632.

VIE DE LA MÈRE MARIE-MADELEINE PONNET, 1re Supérieure de la Visitation de Lyon-Vassieux. D. S. B. Pierre Téqui, Paris—6e. 1921. Pp. xiv—338. Prix, 6 *frs.*

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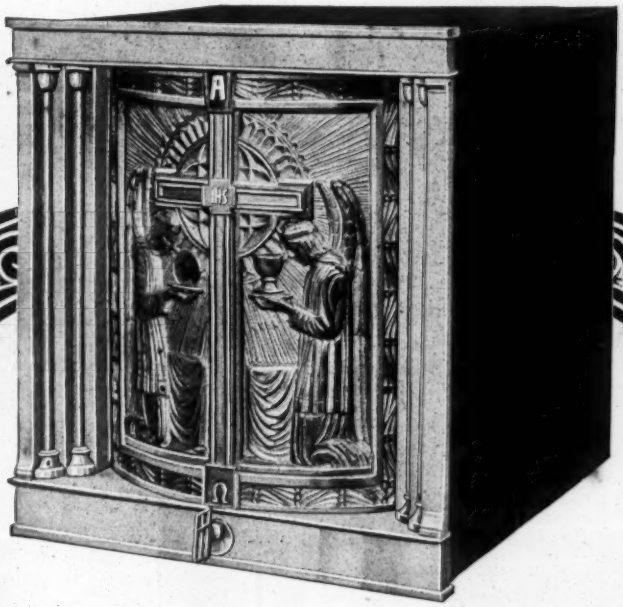
DIE DEUTSCHEN JESUITEN IN INDIEN. Geschichte der Mission von Bombay-Puna (1854-1920). Von Alfons Vaeth, S.J., Prof. der Geschichte, Colleg. St. Xavier, Bombay. Illustriert. Jos. Koesel und Fried. Pustet, Regensburg. 1920. Seiten 261. Preis, 30 Mk.



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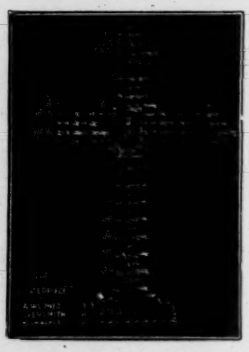

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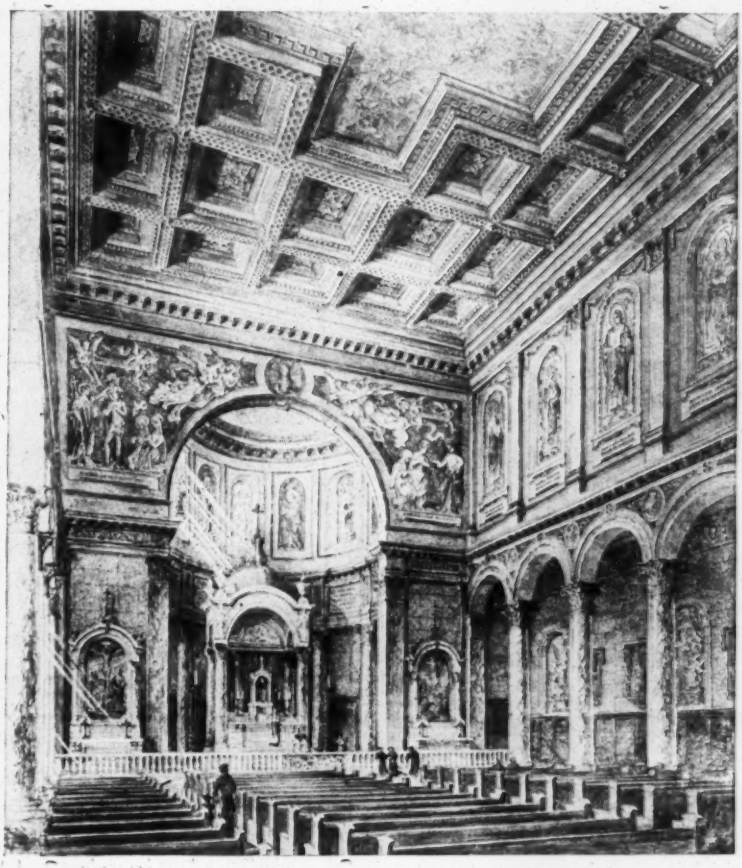

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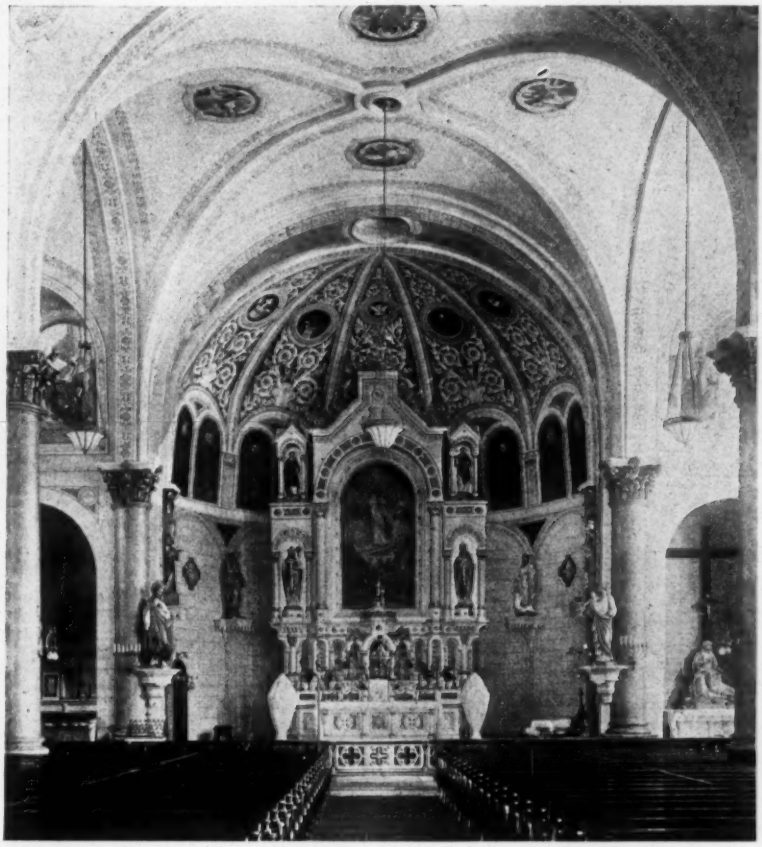

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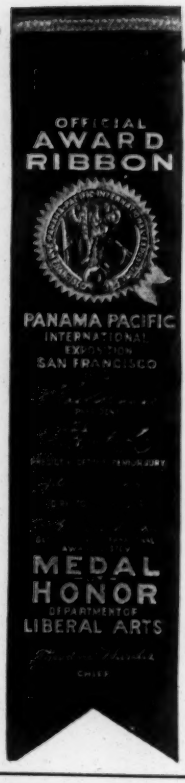

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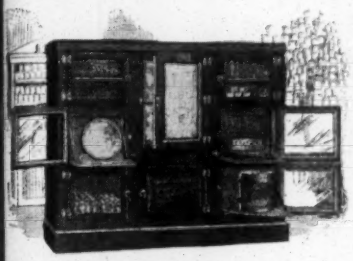

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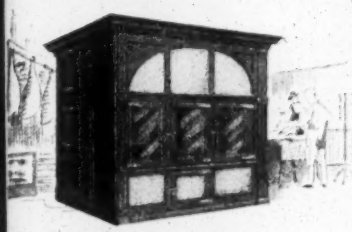

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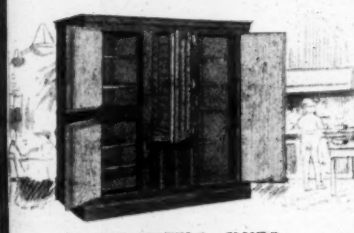

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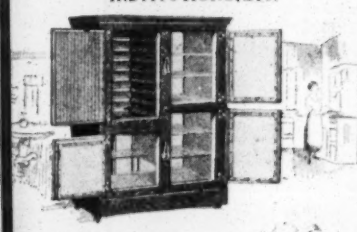

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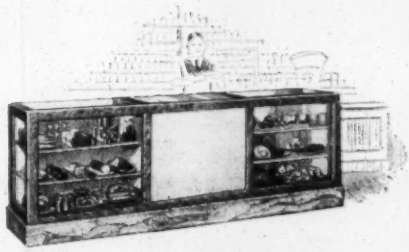

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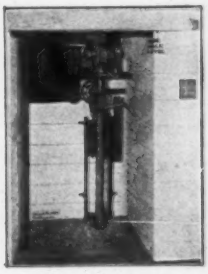

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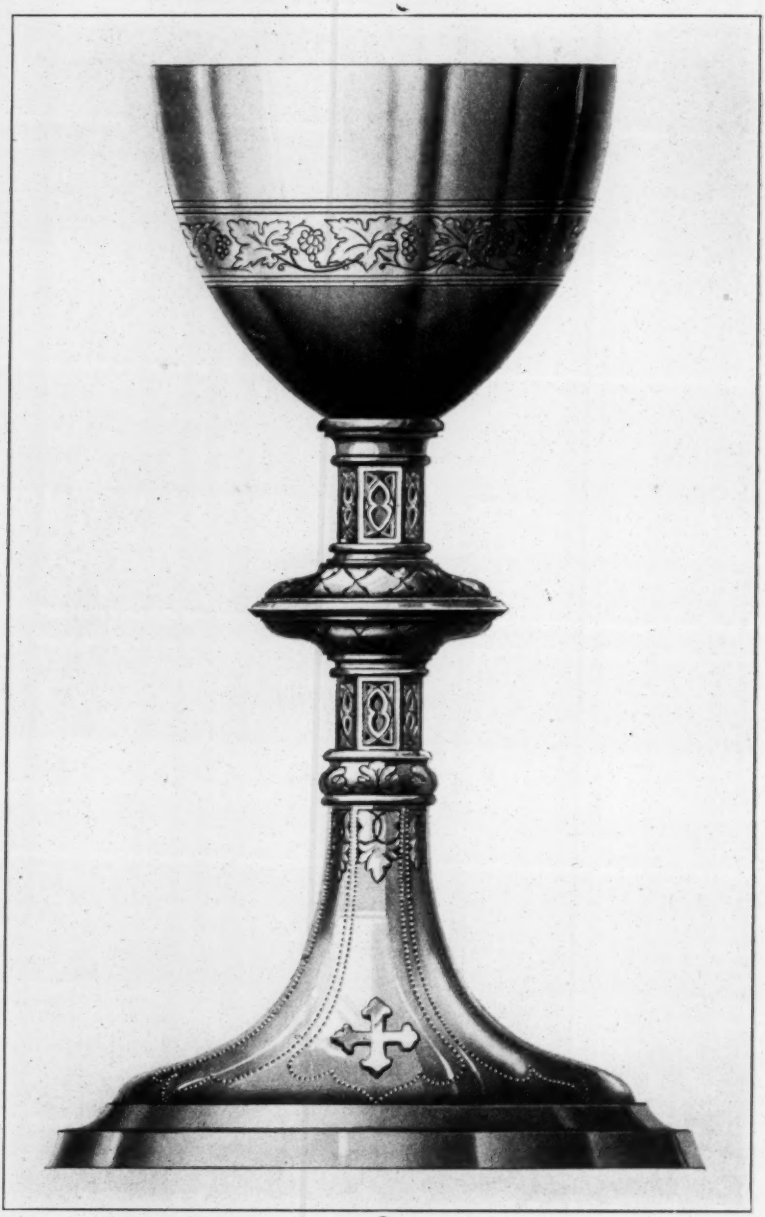

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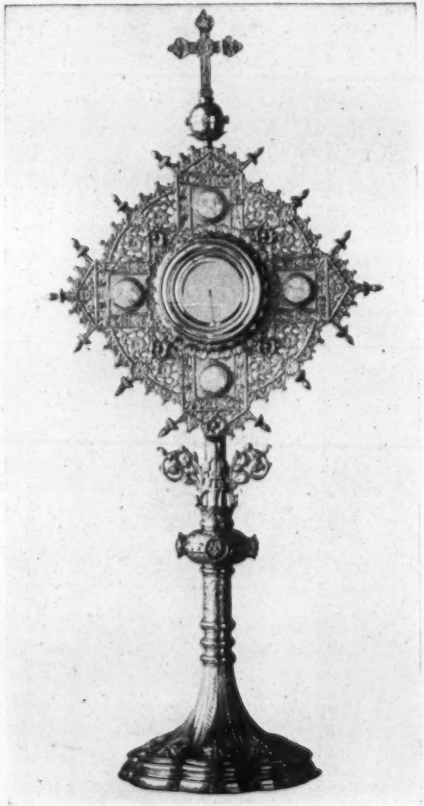

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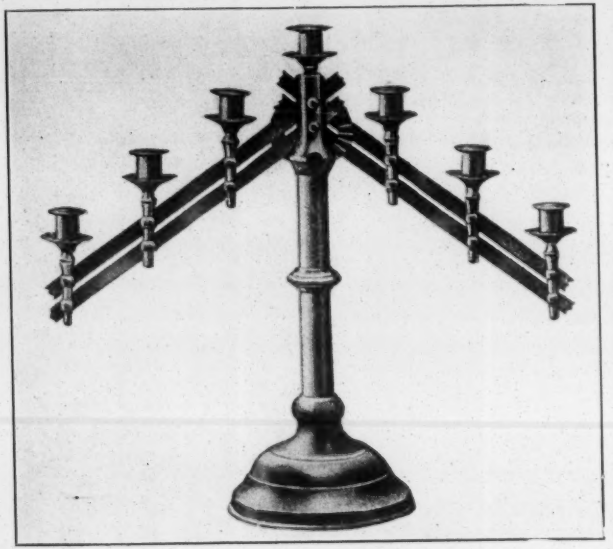

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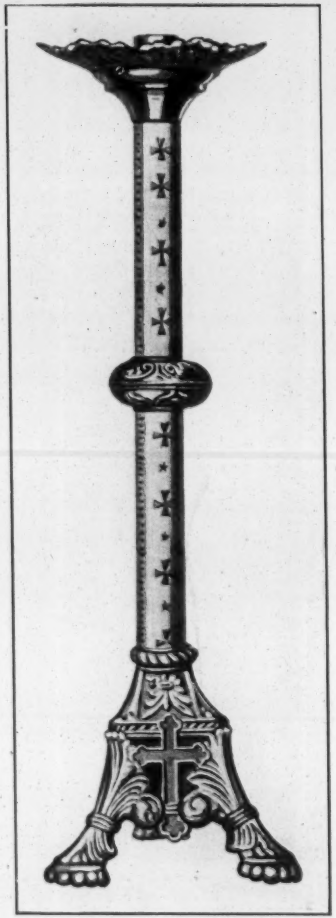

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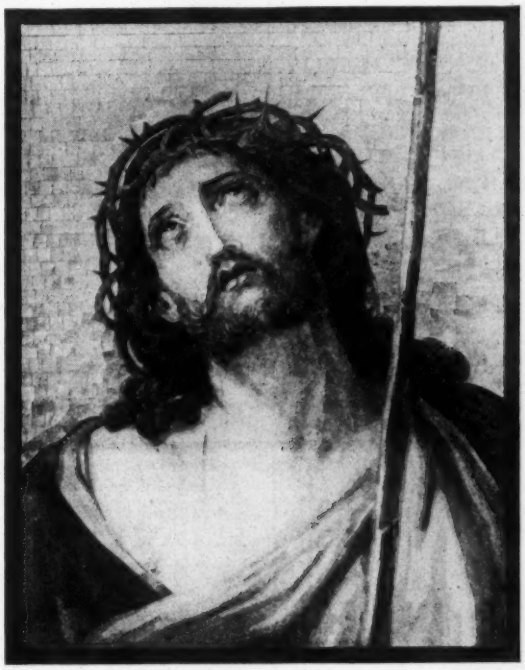

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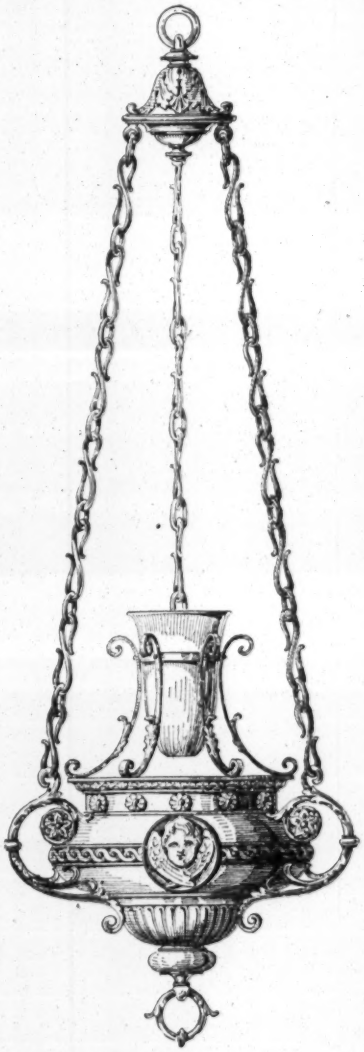

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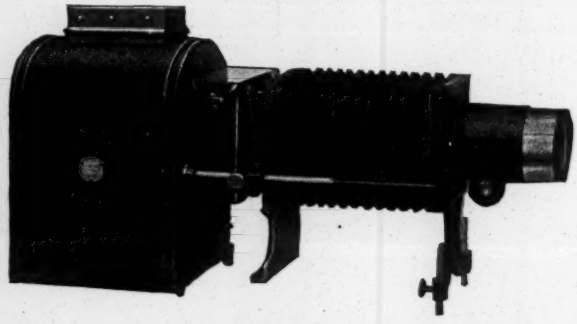

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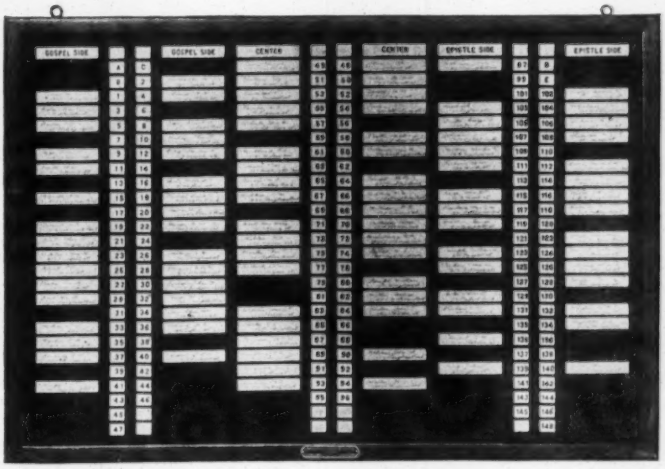

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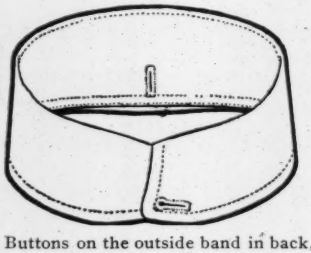

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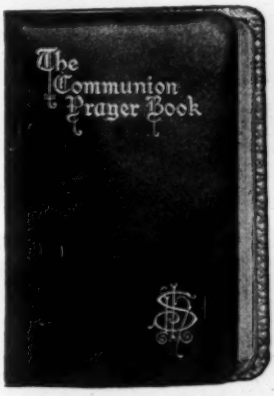

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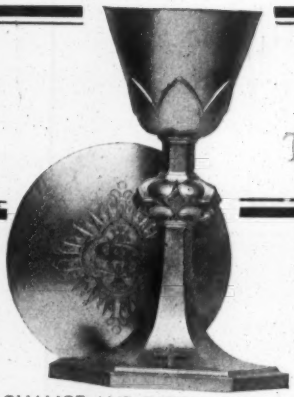

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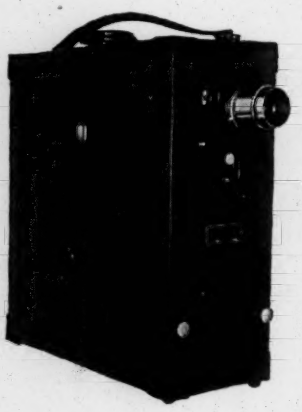

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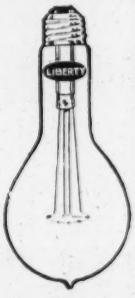

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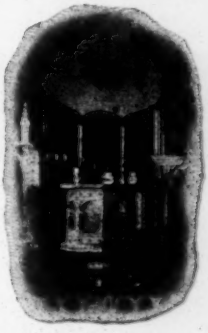

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